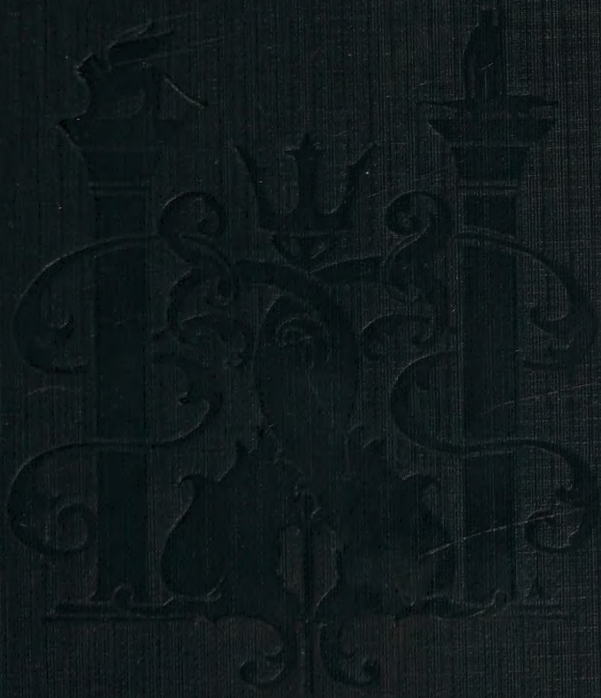
# The New Mediterranean Traveller



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THE COLISEUM, ROME
INTERIOR OF ST. PAUL'S, ROME
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# The New Mediterranean Traveller

## A Handbook of Practical Information

By
D. E. LORENZ, Ph. D.

*Fourteenth (1928 Revised) Edition*

WITH NUMEROUS MAPS AND MANY ILLUSTRATIONS

NEW YORK CHICAGO
Fleming H. Revell Company
LONDON AND EDINBURGH

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New York: 158 Fifth Avenue
Chicago: 17 North Wabash Ave.
London: 21 Paternoster Square
Edinburgh: 75 Princes Street

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# *INTRODUCTION*

## *To the Seventh (Post-War) Edition*

ALL pre-war guide books of Mediterranean lands are now practically obsolete. To make a book like "The Mediterranean Traveller" valuable, large parts of it had to be entirely rewritten while two-thirds of the pages, at least, have had changes and corrections;—many of them quite extensive. Within the last six months, the author has made a complete round of the Mediterranean, including nearly all the places described in his book, so that he has had the opportunity to note, at first hand, the great changes that have taken place.

There is a new Mediterranean, born in the throes of the World War, and to use pre-war guide books would simply mean acquiring so much misinformation. Even the old landmarks have been modified. For instance, the Museum at Cairo has been entirely reconstructed and the comprehensive résumé of rooms with their contents contained in this volume had to be entirely recast. Naturally, all the Statistical Information has been changed and brought up to date. This seventh edition brings nearly all the statistics up to the year 1920, and in some cases to the year 1922. The entire Bibliography, which is given in connection with each country described, has been reconstructed. Largely those books that have been issued during and since the war have been suggested, although a few standard books of earlier date have been included. Political and governmental conditions are, of course, entirely changed; and the effort of the author has been to give, in a summarized way, a setting of conditions as they are now, bringing them up to December, 1922.

There are also many changes in the development of cities which make the description of former conditions entirely inadequate and misleading. For instance: Jerusalem ten or fif-

teen years ago was stagnant and undeveloped and under the Turkish rule seemed to have little promise of betterment. In the last five years, since the creation of the British Mandate and under the able administration of Sir Herbert Samuel, Jerusalem has been quite transformed and modern conditions of life introduced. Hence statements that were quite true a decade or more ago, would be entirely inaccurate to-day.

The financial conditions and monetary values have also greatly changed (largely for the worse) and all former statements of prices and values are necessarily entirely modified.

The introduction of modern means of conveyance like the automobile and new railroads have also changed the method of sightseeing by tourists. For instance, the fact that Haifa is now largely used as the principal port of Palestine instead of Jaffa, largely reconstructs Palestine travel. Railroads now connect Haifa both with Damascus to the north and with Jerusalem to the south. The new so-called Allenby railroad from Jerusalem to Cairo through the Desert of Arabia also helps to put a new setting to all questions regarding transportation.

Such great movements as Zionism have now also been taken into reckoning. In connection with Palestine large plans for industrial and agricultural development are under way—developments of extreme importance which a decade ago would have been considered merely an iridescent dream.

There have also been slight additions made in the number of places included. For instance, Cordova and Ronda in southern Spain, now becoming a part of many itineraries, have been given a brief survey. In view of its almost complete destruction by fire in September, 1922, conditions in Smyrna have also been greatly changed, although it is almost certain that it will regain its former commercial importance, as it is the gateway to the Levant.

These things are mentioned merely to impress the fact of the value of "The Mediterranean Traveller" thus revised so as to include the latest developments in Mediterranean lands. At

no time has there been a single book which has so covered the essential facts and details of Mediterranean travel; but its former value has been largely emphasized in the present rewritten and revised edition. The author cherishes the hope that travellers will find this new "Mediterranean Traveller" a valuable asset in aiding in the illumination of their journeyings through Mediterranean lands.

Dr. Samuel Johnson once wrote, "The grand object of all travel is to see the shores of the Mediterranean." So true is this statement that it may be questioned whether all the rest of the world can muster such a combination of marvellous beauty, fascinating romance, unique scenes and sacred associations.

This volume is especially prepared for persons who visit only the important seacoast cities (except the inland places of such countries as the Holy Land, Egypt, Italy and Southern Spain which are herein described), and who do not include in their itinerary the many places in the interior to which the ordinary guide books devote much the greater part of their space. Heretofore travellers have felt obliged to carry a considerable number of such guide books, and have had use for only a limited part of their contents. It is a matter of great convenience to the traveller to have in the compass of a single compact volume the information of just the places he desires to visit, given in a clear, condensed and comprehensive form. This volume is printed in good clear type and is enriched with an elaborate series of maps and plans of important cities. Its information has been put in a systematic and serviceable form, with prominent headings to the various paragraphs so as to give added convenience while sight-seeing. Unique features in the way of condensed, statistical information and a selected bibliography of each country visited, together with blank pages for individual jottings, add to its value and convenience. It is designed at the same time to make the volume acceptable and useful to readers who may not themselves be able to visit the Mediterranean, but who are interested in all that relates to these most fascinating countries in the world.

We herewith give a comprehensive survey of Madeira, often called "The Island Paradise"; the cities of Spain which are regarded especially unique, including Cadiz, often called "The Spanish Venice"; the ancient Moorish capital of Seville, with its sumptuous churches, galleries and palaces representing the most famous products of human genius; Granada and the Alhambra which reveal the splendours of an Oriental dreamland; Gibraltar, "unique in position, in picturesqueness and in history"; Tangier, the representative city of Morocco almost untouched by European influences; Algiers, the former stronghold of piracy with its terraces of dazzling white enviroined by its emerald hills; the more prominent cities of Northern Africa including Constantine, Biskra, Tunis and Tripoli with their strange Oriental scenes; Malta the beautiful fortified island so closely identified with war, historical romance and Biblical history; Classic Athens the storehouse of the Golden Age of Greek art and architecture; Constantinople with its admixture of the Occident and Orient; Smyrna and Ephesus, the centres of the history and commerce of Asia Minor; Beyrout, Damascus and Baalbek with their scenes of bizarre and novel interest; the Holy Land with its unrivalled attractions for the traveller, the geographer, the poet and the Christian disciple; Egypt the land of marvels and of mystery; Naples and Pompeii with their picturesque setting and priceless art treasures; Rome the great world-centre of history, religion and architecture, and the French Riviera often called "The Garden of Europe."

While there are books without number on each of these various countries, there is no single book except "The Mediterranean Traveller" which gives a comprehensive survey of those conspicuous centres on the Mediterranean which alone are visited by nine travellers out of ten. This information is arranged in clear concise form, on the one hand avoiding the tedious and technical minutiæ which makes the average guide book a synonym for "dryness," and yet omitting none of the essential details necessary to intelligent appreciation. It aims

to give "just what the traveller wants to know," in a pithy and easily remembered form.

The convenience of having blank leaves for individual jottings and memoranda will be appreciated by the traveller who has tried with a guide book in his hand to write in a separate note-book. Such personal comments of things seen and things to be remembered will also greatly enhance the value of the book to its owner.

The Bibliography is necessarily restricted owing to lack of space, but the basis of selection has been utility rather than quantity. The Bibliography of each country will be found at the opening of each section and a general Bibliography on the Mediterranean is appended to this introduction.

The author wishes to express his appreciation to those who have furnished such valuable materials for the preparation of the book. They include Rev. Chas. L. Carhart in connection with Athens and Constantinople; Rev. J. Wilbur Chapman, D.D., Rev. A. W. Halsey, D.D., and Prof. R. L. Stewart, D.D., in the portion relating to the Holy Land; and Dr. Lysander Dickerman and Rev. Josiah Strong, D.D., in the sections on Egypt. Special thanks are also due to Mr. F. C. Clark, Rev. E. S. Wallace, Mr. Percy M. Kendall and Rev. Josiah Strong, D.D., for the use of several electrotypes and photographs.

D. E. L.

*New York, December, 1922.*

## PREFACE TO THIRTEENTH (1927 REV.) EDITION

Although the Twelfth Edition (1926) was fully revised (covering Preliminary Facts and Figures, Bibliographies, Political Conditions, with supplemental pages on Lisbon and Madrid), yet events are moving so fast in Europe and the Near East, that this new Thirteenth Edition has called for up-to-date corrections, especially in politics. Hence the revised edition.

The publishers, as well as the author, venture to hope that the book, thus rejuvenated, will continue to meet the needs of the thousands of Mediterranean tourists.

January, 1928. D. E. L.

## GENERAL INFORMATION REGARDING A MEDITERRANEAN TRIP

CRUISING.—Persons anticipating a Mediterranean Cruise should write to Cruise Management headquarters for literature. This will be furnished free, and will give full information about ship accommodations and prices, ship activities and service, sight-seeing, baggage, passports and visés, personal funds, clothing required, cameras, shopping, laundry, landings, mails, and custom house requirements. Some of these things are discussed in this volume. The following may be specified here:

PASSPORTS.—The forms can be obtained by writing directly to the State Department at Washington. Complete instructions will accompany the blanks sent from Washington.

VISÉS.—These can be secured from the Consulates in New York and other ports or at principal cities abroad, of the countries to be visited. Cruise managements usually secure these for their passengers without charging for service.

PERSONAL FUNDS.—Letters of Credit are desirable to have for emergencies, but necessarily the number of banks at which these Letters of Credit are honored are limited in number. For regular use, American Express Checks, and those of Cook's, Cunard's, International Mercantile Marine, Canadian Pacific, and the American Bankers' Association, in $10, $20 and $50 amounts, will be found very desirable, and these will usually be honored in banks, hotels, and larger shops. American $1, $5 and $10 bills are very serviceable. Exchange should be gotten only at banks and tourist offices, and not from money-changers.

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# MADEIRA AND PORTUGAL

## PRELIMINARY FACTS AND FIGURES

The total area of Portugal (including the Azores and Madeira) is 35,490 square miles.

The government is a Republic since 1910. Up to December, 1925 Senhor Gomez was President, since then, Dr. Machada. The President is elected by both chambers for four years and cannot be re-elected; there is a Cabinet of eleven members. The Upper Chamber has 71 members, elected by the Municipal Councils, and the National Council has 164 members, elected by direct suffrage, to serve three years. The President appoints all Ministers and these are responsible to Parliament. There is a spirit of unrest, expressing itself in riots and miniature revolutions.

Twenty-six and two-tenths per cent. of the land is under cultivation, the chief products being cereals, olive oil (about 12,760,000 gallons annually), figs and cork (178,368,000 pounds. Sardine fisheries and porcelain tiles are prominent industries. The population is 6,032,991 (1920). Lisbon has 489,667; Oporto, 203,981; Funchal, 24,687. The people are almost wholly Roman Catholic, with about 5,000 Protestants and 500 Jews. There is freedom of worship.

The Republic separated Church and State, and no Church support is given. All convents have been suppressed and their property confiscated by the State. Primary schools are nominally compulsory, with 170,415 pupils, and there are 32 secondary schools, with 11,791 pupils. There are three universities. Nearly 70 per cent. of the population is illiterate.

Revenues (1926), 1,314,377,000 escudos (an escudo is worth about one dollar); expenditures, 1,397,534,000 escudos; imports (1924), 863,478,000 escudos; exports, 233,923,000 escudos; internal debt (1925), 1,317,044,000 escudos.

Of the land, 57 per cent. is productive, probably the most fertile in all Europe. The principal exports are chemicals, cork, hides, wool, olive oil, and sardines. A characteristic industry is the making of laces, embroideries and porcelain tiles.

The Peace Army consists of 26,000 men. The Navy is negligible, with three protected cruisers, the largest 4,253 tons, with lesser craft and a personnel of about 6,000.

In 1923, 2,446 vessels of 4,865,000 tons entered Libon. There are 843 miles of State-owned railways and 1,197 miles privately owned.

The Bank of Portugal is a Government Institution. Practically all gold and silver have disappeared. Notes of 5, 10, and 50 centavos have been issued. One hundred centavos make the gold standard escudo about equal to the American dollar. The escudo has 100 centavos. There are paper notes of 10 and 25 escudos and of 10, 20, and 50 centavos. The Madeira money in "reis," of which 1,000 are at par worth an American dollar, should be avoided, as English and even American money is accepted at hotels. The escudo, worth 1.08 at par, is quoted January 19, 1927, at .05.

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"LAND OF THE WINE," A. J. D. Biddle. 2 vol., 1900, Jacobs. Although this is an old book, it is the most complete book on Madeira ever written.

SPECIAL NOTE.—With the exception of this page and on Malta, where the bibliography is meagre, the books suggested in this volume will usually be only five years old or less. Earlier books are largely out of print, and the changes in Mediterranean lands have been so rapid since the war, that older books are likely to give much misinformation. In the interests of brevity, only the first name of the publisher is given.

# MADEIRA

*"The verdant mountain isle towers in a glistening haze like some realm of enchantment."*

AS Madeira is a most beautiful and charming place, and requires only a small detour before landing at Cadiz or Gibraltar, it is usually included in the Mediterranean itinerary.

## DESCRIPTION

There are five islands, containing 314 square miles, the chief of which is MADEIRA, thirty-seven miles long, fourteen broad, with a population of 179,002 in 1921.

PORTO SANTO, so called because it was discovered on All Saints' Day, is quite small, with a population of about 3,000, including convicts in the penal settlement. This island was first discovered by Zargo, and he and his followers lived there for a year. The dark shadowy mass in the west was believed to be the mouth of hell, and no one seemed willing to solve the mystery. But Zargo, leaving Porto Santo, undauntedly steered straight for the gloomy shadow, which he soon found resolved into the principal island of Madeira. The other three islands are called DESERTAS, and are mere rocky wastes.

MADEIRA is a most beautiful island all too little known, truly "a neglected paradise." It is of volcanic origin, although now without volcanic activity, and never having been connected with the mainland, its fauna and flora are unique.

The name signifies "wood" from the luxurious forests which the first settlers beheld. Much of the timber was destroyed in a great seven years' fire, especially on the southern side in which Funchal is situated.

It is said that the great conflagration originated in fires started by Zargo, its discoverer, who desired to prepare the island for cultivation.

Nevertheless, the island is one of the most picturesque spots on the globe, its interior scenery, with its precipitous mountains and mighty ravines, being scarcely exceeded by that of the Alps. The highest point on the island is Pico Ruivo, 6,100 feet high, and there are a score of mountains between five and six thousand feet with snow-capped summits.

There is no more beautiful PANORAMA imaginable than to begin at the north of the island, as is the usual program of the Mediterranean cruises, and sail thirty miles and more along the coast. The magnificent precipices overlooking the sea, nearly 2,000 feet in height, stand out like grim monitors, and every few miles little waterfalls, 500 to 1,000 feet in height, can be traced along the great ragged sea walls. The brilliant verdure gives a rare colouring, not unlike that of the Grand Cañon of the Yellowstone, to the precipitous cliffs and ravines, and the scenery is wild and grand in the extreme. Coasting the shores, the rugged mountains in the distance rise like massive castle towers, the grandeur of outline, in some places, being so remarkable as to be actually fantastic. Everywhere may be seen vineyards and meadow-lands, lovely gardens and picturesque streams. On shore the lavish profusion of flowers is simply indescribable, especially in contrast to the bleak wintry landscape just left behind in the United States.

Captain Marryat says, "I do not know a spot on the globe which so astonishes and delights on first arrival, as the island of Madeira."

Its main city, FUNCHAL, with 24,687 inhabitants (1921), is beautifully set in a background of lofty hills. The approach to the city with its Bay of Naples in miniature, its precipitous coasts and its lofty jagged mountains is one of the most beautiful spectacles in the world. The great fortified LOO ROCK faces the city and controls the military situation. A new pier has recently been built, so that the small native boats,

which land passengers, need no longer pass through the drenching breakers.

## HISTORY

Madeira seems to have been known to the Romans, Pliny referring to the group as the Purple Islands because of a vegetable dye secured there. Tradition has it that in 1344 an eloping couple from England, Robert Machim and Anna d'Arfet, were stranded here, but both soon perished.

It is said that ZARGO, in roaming the island, found an old-fashioned covered cross erected by Machim's companions, on which was the inscription of their names, with the request that a chapel might be built over their graves. This pious wish was duly fulfilled and the chapel which was built remained until early in the last century, when it was rebuilt and may be seen in the village which still bears the name of Machico.

In 1418, when rediscovered, the island was without inhabitants, and was taken possession of by Portugal in 1420 and immediately colonized. The name of Zargo is illustrious in its early history, and in 1425 he was knighted by the King, who commanded three young nobles to go to Madeira and marry his three daughters. Some leading families in Funchal are direct descendents. He is buried at the Convent Church of Santa Clara.

COLUMBUS is identified with the early history of Madeira, for, seeing Menina Perestrello at a school in Portugal, he followed her to her island home and married her in 1473. He first lived in Porto Santo, but later went to Funchal. His father-in-law was a mariner, and Columbus got his first taste for a sea-faring life by studying his charts and going with him on trading expeditions. It is related that in 1486, a wrecked Biscayan vessel drifted into Funchal, and its famished survivors were cared for by Columbus, but they were so enfeebled that they soon died. The pilot bequeathed to Columbus his charts and papers, and from these he obtained his first ideas of the existence of unknown lands beyond the Western ocean.

While the house in the Rua Dereita, in which Columbus

lived, has been torn away, there is a tablet which bears his name on a new house on the same site near the Cathedral.

In 1556, MARSHAL DE MONTLUC, the bitter enemy of the Huguenots in France, was driven by a storm into the bay near Funchal. Landing, he and his unprincipled followers pillaged, burned and murdered, the head-priest and nine of his brotherhood being included among the victims. Montluc himself, however, was shot, and died within two weeks from blood-poisoning in connection with his wound.

The gallant English explorer, CAPTAIN COOK, in 1768 visited the island, and while his ship was in the harbour, the English flag was openly insulted. He immediately opened fire upon the city and especially against Loo Rock. The Madeirans were the principal sufferers in this brief engagement, and they were glad to make humble submission. In a subsequent visit in 1772, he received every evidence of distinguished honour.

In 1801 and again in 1807, under Beresford, Madeira was taken possession of by the British to prevent French occupancy, and for a short time the Union Jack waved over the island.

There is still a strong prejudice against England. In 1889, at the close of the Anglo-Portuguese troubles, there was a fierce uprising against the English, of whom there are over seven hundred in Funchal, but the native boatmen and carriers took sides with them and scattered the furious mob. America, on the other hand, is very much in public favour, and the people are hoping that the United States will annex their islands, which they imagine we are quite as anxious to do.

The defeated NAPOLEON was brought here in 1815 before being conveyed to St. Helena.

The ocean CABLE connecting with Lisbon was laid in 1874, and the event was celebrated with brilliant festivities. Madeira is also a connecting link of a submarine telegraph from Lisbon to Brazil.

Many nations have CONSULS in Madeira, including the United States. A visit to the Consulate and the beautiful garden in

which it is embowered will prove a charming feature of Madeira experience.

## POLITICAL

Madeira is a province of Portugal and is entitled to send deputies to the Cortes at Lisbon. The administration is in the hands of a civil governor (appointed by the crown), a military officer and his troops, and four chief judges. Minor cases are tried by magistrates selected by the people. (See Britannica.) The natives do not love their mother country, and the signs of misgovernment are not hard to read. Taxation is the only function effectively performed, there being a tax even on Indian corn, the staple food of the people.

In 1823, a report came to Portugal of the uprising of the people of Madeira against the mother country. A large fleet was hastily dispatched, but the troops were greatly astonished to receive a distinguished welcome rather than a hostile reception. The leaders of the Portuguese forces, being still filled with suspicion, imprisoned many innocent people, and a revolt in earnest was only avoided because of the passive and uncomplaining character of the people.

At one period slaves were brought from Africa, there being 2,700 as early as the year 1552. Captain Cook, in one of his visits, speaks of the large number of blacks which he saw on the island. But in 1775 slavery was wholly abolished in Madeira. The negroes have since intermarried with the lowest classes of the natives, which accounts for the dark complexion and other race peculiarities. There is also supposed to be some Moorish intermixture of race, from pirates who were driven out of the Mediterranean and who settled in Madeira.

## CLIMATE

One of the charms of Madeira is its beautiful and equable climate. This is evident from its temperatures, the average summer heat being seventy-four (F.), and the average winter

sixty-four, frost being absolutely unknown except in the higher altitudes. The temperature is rarely below fifty-two or above eighty-eight. Tourists will find in February the same conditions in climate that prevail with us in May or June. Owing to these ideal conditions, Madeira is a favourite resort for invalids, especially consumptives. There is little disease of any kind, and pulmonary troubles, except in extreme cases, soon disappear.

## LOCOMOTION

Macadamized roads are largely along the ocean front, where wealthy Englishmen and Portuguese officials use their carriages and autos. Motor cabs, charging according to well defined zones, may be had, and a ride to the quaint fishing village of Camara de Labes six miles distant, as well as through the western suburbs of Funchal, among the fine residences and gardens, is recommended. The usual mode of travel is by the bullock sledges or "caros," costing upwards of 500 reis (fifty cents) an hour. This usually holds four people and goes along at the rate of two or three miles an hour. One of the teamsters keeps the oxen moving with a sharp-pointed stick, while another at intervals places a heavy oiled cloth under the runners, so as to facilitate progress and keep the stones slippery and smooth.

The continued stentorian shouting of the scores of drivers passing through the streets adds not a little to the novel effect, and this is especially marked when two "caros" meet each other in a narrow street where there is scarcely room to pass. The most satisfactory way of travel is by the "rede" or hammock, carried by two men, who can be had for 400 reis (forty cents) an hour. The carriers are characteristic natives, strong, willing, and full of laughter and song.

No one should fail to take the Inclined Railway through lovely gardens and terraces to the Church of Our Lady of the Mount (Nossa Senhora do Monte), 1,962 feet above the sea. The sailors believe Our Lady to be their patron saint and pro-

tector. To the east of the church is the Pilgrim's Ravine (Curral dos Romeiros), giving a limited conception of the wild beauty of the Madeira gorges in the interior.

Still higher up is the Terminus of the Mount Rack Railway, the Terreiro da Lucta, commanding the finest panorama of the Island.

We especially advise that every one take the descent on one of the toboggans down the mountain side,—quite a thrilling experience.

## THE PEOPLE

The people are in a state of ignorance and superstition. While the higher classes have some educational privileges, they are of a meagre kind. Mr. Biddle speaks of the son of a wealthy merchant asking him in 1881 whether our civil war had closed. Another supposedly intelligent person expressed regret at just hearing the news of the death of the popular President George Washington! There is one advanced school with eight professors and about 250 students. In recent years primary schools have been established, but only about one-eighth of the children are enrolled.

The people are remarkably industrious, especially in view of the rather enervating climate. It takes enormous labour to terrace, irrigate and cultivate the steep mountainsides, and a common sight is the rows of little donkeys carrying the rich loam from the gulleys, and even from the bottom of the sea, up to the heights, in order to increase the fertility of the terraces. The people are buoyant and light-hearted, with rather a low standard of morals, but rarely guilty of great crimes. They are especially fond of fireworks, and at the annual fête of their patron saint called the "novena," because it lasts nine days, the supply of rockets seems without stint.

All the FÊTE DAYS are observed with great gusto, especially Christmas, New Year's Day and feast days, when fireworks and cannon make the welkin ring. The first of May or "May Day," is observed by processions, balls, and other

forms of merrymaking. The "Madeiran Dance" is made up of picturesquely dressed young women, who go through a weird spectacular performance which reminds one of the Indian war dance.

The annual celebration is observed in the country churches, bringing out all the natives for the gala day festivity. The penitents may be seen ascending the stone steps of the church, in reverent and humble manner, but after they have been granted absolution they express their enthusiasm by the explosion of fireworks and vigorous playing on their machetes. In certain religious processions through the streets of Funchal, the statues of saints are borne on the shoulders of uniformed carriers, and are followed by a full military and civic retinue. One of these saints thus celebrated is Santo Antonio de Noto, whose image is black, the ceremony being probably preserved from the time when there was a large negro population. On such parade days the houses are decorated by transparencies and floral display.

The favourite instrument of MUSIC is the *machete*, resembling a small guitar with four strings, the upper two being tuned to thirds, and the lower two to fourths. The *guitara*, which has twelve silver and brass wires, is used to accompany the *machete* and violin. An orchestra made up of these instruments makes rather a striking and agreeable effect, especially when played out of doors by night. The native melodies have somewhat of the soft dreamy character of the flower-scented and languor-producing air.

In spite of the fertility of the island, FAMINES frequently arise, when the prices of food rise far above the normal. In 1847 an almshouse was opened which receives about twenty-two applicants each year. This does not, however, relieve the condition of beggary, which is evident on every side. The mendicants are extremely numerous and persistent, but perhaps no more so than in other countries in southern Europe and the Orient.

The POVERTY of the people as a whole is pitiful, owing in part

to the overpopulation, and in part to the lack of capital and of progressive spirit. Wages are still on a low basis, paid as a rule in produce. The most primitive methods of agriculture are still in vogue. A former resident, Baron Conceicas, was a great benefactor to the impoverished islanders, and his widow (formerly Miss Langstroth, of Germantown, Pa.), is held in high esteem. The people, in spite of their hardships, seem cheerful and contented.

Although largely of Portuguese descent, they are more kindly and amicable than the average Portuguese, and are proverbially hospitable and polite. What they lack in intelligence is due to want of opportunity rather than absence of intellectual qualities. Under a more progressive government and with good educational and religious advantages, the Madeirans would make notable advancement. They have a strong commercial instinct, and embroideries, basket work, fruits and flowers are displayed in great abundance, and visitors are vociferously importuned to buy.

The HOMES of the people (outside of the city) are mere rude hovels, with neither floors nor windows. Cleanliness seems an unknown art. Conditions are wofully circumscribed. Many have literally never been out of sight of their homes, and though the island is so small, there are many shades of "patois," the speech of hamlets a mile apart having their distinguishing features.

MARRIAGE is a popular institution, and families are unusually large. The laws of inheritance are very simple. There is an admirable custom in connection with property interests at marriage, the man vesting one-half of his property in his wife and she vesting one half of hers in him, and neither can dispose of property without the consent of the other. There is no law of primogeniture, the children sharing equally. Though the natives possess very little, they are exceedingly attached to the little plot of ground, which it is the ambition of every islander to possess.

The COSTUMES are peculiar and picturesque, and quite primi-

tive. Tourists will get very few ideas in Madeira about the latest fashions.

## PRODUCTION

Soon after colonization, vines were imported from Crete, and for many years Madeira was renowned for its wines. In 1852, a disease called the "oidium" almost destroyed the vines; and although vine culture has somewhat recovered, it has not fully regained its former prestige. Sugar-cane has also been grown for many years, but it is difficult for the island to compete with the tropics, owing to its hills and a scarcity of water. The spirits distilled from the sugar-cane are now being used to excess, and form a growing menace to the welfare of the people. Other exports are fruits, cochineal and fine needlework. The people are skilled in pottery, inlaid woodwork and straw goods.

The GARDENS are marvellous in their profusion, combining the species of two zones—roses (surpassing those of Southern California), heliotrope, honeysuckle, fuchsias, etc., being in luxuriant evidence. Geraniums grow to a height of twenty feet in a few months, and there are 363 genera of native wild flowers and 717 species.

Some houses are fairly hidden under purple bouguainvillia, which, for floral glory, can scarcely be equalled anywhere in nature.

The rapid growth of vegetation may be judged by the fact that the New Garden (Praca da Reinha), when it had only fifteen years of growth, had palms measuring five feet across the stump.

All the tropical fruits abound—oranges, lemons, bananas, figs, etc. This is the home of the English walnut, more properly called the Madeira walnut.

Most of the cultivation is dependent upon IRRIGATION. Mountain streams are stopped far up near the mountain sources, and channels, enclosed with strong walls of masonry, direct the water to the cultivated lands below, where it is dealt out at stated times to land-owners. Great excitement prevails among

the people at the time a water supply is expected. Three of these streams, called "Riveiros," pass through Funchal and the tall massive walls, with the meagre stream of water lined with washerwomen, add a striking feature to the scenery. During the times of a freshet these high, strong walls are very important. In 1803, 500 lives were lost in Funchal during an enormous flood.

The EXPORTS amount to several million dollars, the imports being larger. Considerable imports in the way of petroleum, wheat, and machinery come from the United States, although a much larger business could be done with this country, if there were a regular line of merchant steamers. Only capital, intelligence and industry are needed to make this a paradise of wealth and beauty.

## OBJECTS OF INTEREST

The southern side of the island has not the abrupt headlands and heavy forests seen in the northern side, yet the scenes around Funchal are full of rare charm.

The **Diving Men** and boys who surround every incoming ship furnish a fascinating half-hour to the visitor.

These swimmers hold themselves poised in their boats, ready to dive for any coin which may be thrown into the water. Of course they do not descend to the bottom in search of the coin, but catch it in the slow descent of the coin through the water. While many of the coins are caught, the larger number are missed by the eager divers, and as the throwing of coins to the divers is a popular pastime with newly-arrived tourists, there must be a good treasure trove at the bottom of the deep waters of the bay.

Although sharks are occasionally seen, these divers seem absolutely fearless, for they are daring swimmers. It is not unusual for them to attack the ground shark, the most dangerous man-eating species of sharks, in the water. In the case of ships being driven against the rocks, native divers have descended with large masses of oakum stopping up from the out-

side the large cavities in the ship which were rapidly causing the ship to founder. They have also been known to dive from the top of the middle mast, coming up on the opposite side of the vessel.

**Funchal** itself, looking from a distance as white and fair as a dream, loses little of its virginity on nearer inspection, the streets although narrow being quite clean. The crowds of gaily kerchiefed women and banditti-looking men, the scantily-clad urchins, the occasional clamouring beggars, the houses with stuccos of brilliant colours, the crowded shops and fruit markets are full of picturesque effects. In the city itself, while architecture as a fine art has been largely ignored, nature atones for all shortcomings, the marvellous terraced gardens giving a striking setting to the quaint houses.

The **New Hotel** is a beautiful structure, and the governor's palace is an extensive turreted building. FORT PICO, a medieval, battlemented structure, on a hill just above the lower town, was formerly occupied by a garrison of Portuguese soldiers, but is now only a noble feature of the landscape.

The **Casino Pavao**, opened in 1895, skirts the rocky coast, and is nestled in the VIGIA GARDEN. It is the Madeira Monte Carlo and is usually filled with excited gamblers. To see the Vigia Garden by moonlight, and especially when illumined by thousands of coloured lamps, as is often done in honour of the arrival of a large body of tourists, certainly gives the nearest approach possible to fairyland, and is a veritable "Midsummer Night's Dream." At such public receptions, all the Portuguese official class, as well as English and other foreign residents, are to be seen in the most stylish and elaborate costumes, and the music, the dancing and the beautiful environment are suggestive of some high social function in England.

The **Cathedral** is a plain old-fashioned structure on the plan of a Roman cross with a picturesque tower rising more than one hundred feet, ornamented by a clock. The people are very devoted and loyal to all religious observances. The

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writer was extremely interested in observing the rite of baptism as performed by the officiating priest, there being a very elaborate ritual and frequent touching of ears, eyes, chest and back, with sacred salve and at the close water was poured over the head of the infant. The priest proved on introduction to be extremely genial and polite, and expressed the deepest interest in the affairs of the American Republic.

The new **Public Garden**, or "Praza," is a spot of luxuriant loveliness. The private gardens along the Rua Bella Vista are radiant with tropical beauty, and the Portuguese and English cemeteries (up to 1765 a Protestant who died in Madeira had his body thrown into the sea), are also well worth visiting. The walks and climbs in the region about Funchal will prove most exhilarating and full of striking scenes and views. Of course the greater part of the inland region will be inaccessible to persons who can stay only a day or two.

The late Emperor Charles of Hungary was banished to Madeira, and he and his charming family were very popular with the people. He died in March 1922 of pneumonia.

There is a beautiful new road, the best one on the island, between Reid's NEW HOTEL and the village of CAMARA DE LOBES, which is well adapted for a carriage or bicycle ride. It is lined on either side with plane trees, and margined by pretty white cottages and terraced gardens.

## RELIGION

The Roman Church has almost a monopoly of religious control, Protestantism as yet having gained only a slight foothold, owing to a lack of religious toleration. The natives are very loyal in their religious observances. The Catholic Bishop of Madeira has supervision over forty-nine churches, and has a staff of one hundred and ten priests. There are also several convents and monasteries.

At present British capital and influence (the natives realizing that without the British business interests they would

starve), are gradually overcoming the former prejudice, and Protestantism is gaining slight ground.

Some years ago permission was gained from Portuguese authorities to build an ENGLISH CHURCH, but only on condition that it should have no ecclesiastical appearance. Hence it has neither steeple nor bells, yet is situated in a charming garden, is well attended, and carries on regular services.

The FREE CHURCH OF SCOTLAND has more recently built a church more ecclesiastical in style, and it is doing an effective work. The English Wesleyans have a thriving work, and show a very cordial spirit towards strangers, frequently serving afternoon teas to them.

## PRACTICAL HINTS

The matter of money, climate, bullock-cart hire, and other topics have already received attention in the foregoing pages.

PURCHASES.—There are several characteristic souvenirs in the way of baskets and chairs of unique designs, as well as inlaid and carved woodwork, embroideries, etc. What will give a great deal of satisfaction after returning home are the souvenir postal cards and photographs, especially the latter. Fine sizable photographs can be had here and throughout the Mediterranean at reasonable prices, and also attractive coloured photographs, which are suitable for framing. What is said here regarding photographs is not only true of Madeira, but of all places in the itinerary.

TRIPS.—An auto or carriage ride through the accessible streets of Funchal and along the seacoast roads is very charming.

Another trip, the climax of Madeira sightseeing, is taking the inclined railway to the terminus at Terreiro da Lucta, taking lunch at the excellent restaurant and coming down by the toboggan (or railway). This gives a view from the vantage point of 3,000 feet above sea-level. A round trip ticket including railway fare, a table d'hôte lunch and a toboggan ride can be purchased.

# LISBON

Lisbon, called Lisbóa, in Portuguese, is the capital of Portugal and has 489.667 inhabitants (1921). Approaching ships anchor in the large Tagus Bay, forming a good harbour at the mouth of the Tagus River. Usually half a day is required for landing formalities, but on a Cruise the landings are much more expeditious. The city makes a charming picture to approaching travellers, Lord Byron having declared that it is the most beautiful city in Europe, save perhaps Naples and Constantinople. A series of terraces with imposing structures and a background of rich verdure make a rare panorama, which is enhanced at night by innumerable starlike lights.

Portugal has been a Republic since October, 1910, the Republican colours being green and red.

The Praca do Commercio has the most imposing buildings clustered around it, including the Exchange, the Custom House, the Post Office, and the Public Ministries. In the centre of the Square is the large equestrian statue of Joseph I, and in the middle of the North side is an imposing Triumphal Arch.

The Praca de Dom Pedro Quarto, called the "Roly Poly" Square by the English, has two bronze fountains, a statue of Pedro IV, the Market Place, the Theatre, and the picturesque Church of Igreja do Carmo which was partially ruined by the earthquake in 1755.

The great Avenida da Liberdade, adorned with palms and flowers and lined with monuments, is the fashionable promenade. The Alemeda de Sao Pedro de Alcantara gives a magnificent panorama of the Tagus Bay, St. George's Castle, together with a large part of the city and its conspicuous churches.

The Botanic Garden has no equal in Europe, and contains magnificent avenues of palms and a luxuriant display of all forms of sub-tropical plants and trees.

The Royal Palace or Paco das Necessidades, facing a square of the same name, no longer is the habitation of royalty.

A superb view can be had from the Church of Nossa Senhora de Misericordia, which embraces nearly the whole

city. The Church has a remarkably fine façade, as has also the Church of Nossa Senhora da Conceicao Velha, the latter being in the finest "Emmanuel style."

The Museu Nacional das Bellas Artes has excellent art and industrial collections, together with a gallery having few if any notable pictures. The Museu Ethologico Portuguez ranks among the finest museums in the world in its ethological exhibits.

Various places of interest are the impressive aqueduct crossing the Alcantara Valley, the Library of the Royal Academy of Science, and the San Carlos and Donna Maria Segunda Theatres.

The Convento dos Jeroynmos de Belem is perhaps the most conspicuous object of tourist interest in the city. It is a famous monastery built by Prince Henry, the Navigator, in 1499, to commemorate the successful undertakings of the navigator Vasco da Gama in his voyage of discovery. The four hundredth anniversary of Gama's death was celebrated in Lisbon with great pomp on January 25, 1925. The structure was built in a brilliant but rather bizarre "Emmanuel style" and is now used as an Orphanage. The celebrated cloisters in the form of a square of 180 feet are surrounded by two-storied arcades, the whole forming a noteworthy example of architectural and artistic beauty. The Tower of Belem was erected to defend the mouth of the Tagus River and forms one of the most striking and outstanding features of Lisbon.

The Duro de Praca Augusta, the Chiado and the Alecrim are the most important streets.

Thirteen miles from Lisbon is the Paco de Cintra, formerly the Royal Palace, built in the "Emmanuel style" with Moorish features. Here at Cintra is also the Castello da Pena, looking like a mediæval castle, as well as the Palace of the Quinta de Monserrate whose garden and extensive grounds are among the most magnificent in Europe. It is the property of an Englishman, Sir Frederick Cook.

The principal Lisbon hotels are the Avenida Palace, the Durand, the Inglaterra, and the Continental.

POLITICAL.—President Gomez resigned December 10, 1925, on the plea of ill health, and Dr. Machado was elected in his stead, to serve the term until 1927. Dr. Machado was President in 1915, but was deposed and exiled. On his return, he was one of the seven during 1921, who served as Prime Minister. Portuguese politics are evidently somewhat disturbed. At present the mooted question about boundaries between Spain and Portugal is before the League of Nations. An escudo (worth at par $1.08) is quoted (February 3, 1926) at 5.2 cents.

# SPAIN

## PRELIMINARY FACTS AND FIGURES

The reigning sovereign is Alfonso XIII, born after his father's death, ascended throne as an infant in 1886. His wife is a granddaughter of Queen Victoria. They have six children. The two oldest sons, Alfonso and Jaime, are invalids. The annual grant of King is £280,000.

The government is a Constitutional Monarchy, the King being Chief Executive, the laws made by the Cortez requiring the sanction of the King. There is a Senate with 360 members, and a Lower House having 417 deputies. Both Senate and Lower house meet every year. Miguel Primo de Rivera is an absolute military dictator.

Continental Spain has an area of 190,050 sq. mi., with a population of 21,347,335 in 1920. The principal cities are Madrid, 764,139; Barcelona, 720,311; Valencia, 247,932; Seville, 209,024; Granada, 104,079; Cadiz, 77,896; Cordova, 74,744.

The religion is Roman Catholic, there being only 7,000 Protestants and 4,000 Jews. The State spends annually about 61,455,000 pesetas on Church support. There is, however, liberty of worship. There are 66 cathedrals, 19,746 parish churches, 9,734 monks, and 37,929 nuns.

In 1921 there were 27,429 schools with 2,900,000 pupils. There are 11 universities with 23,508 students. About 60 per cent. of the population is illiterate.

The revenue (1925) was 2,777,840,000 pesetas; expenditures, 2,570,636,000; national debt is 11,946,025,953 pesetas.

Imports, 3,036,880,000 pesetas; exports, 1,453,264,000.

The principal products are cereals, wine (506,993,599 gallons in 1921), and olives (there having been 1,539,551 tons of olives and 289,114 tons of oil), flax, fruit, silk and sugar.

Peace Army is 78,000 men; the Navy has two battle ships, nine cruisers, and lesser craft, with 17,000 men.

In 1922, 19,033 ships of over 20,000,000 tons entered Spanish ports, chiefly at Barcelona, Bilbao and Cadiz. There are 9,504 miles of railway, privately owned, but receiving Government guarantees.

The standard of money is the peseta, worth at par 20 cents, having 100 centimos. It is quite depreciated, being worth 16.15 cents on January 19, 1927.

PURCHASES.—Mantillas and embroidered shawls, charac-

teristic embroideries, hand-made laces, Spanish fans, combs, and native costumes.

POLITICAL.—General Primo de Rivera, who had made himself military dictator, announced a Civilian government, beginning December 3, 1925, with himself as Prime Minister. He put the Constitution into cold storage, flouted parliamentary government, put the press and telegraph under strict censorship, and has forbidden all public political meetings. Catalonia, differing in race, language and loyalties (Rivera himself was formerly a popular Captain-General of Barcelona, the chief Catalonia city), demands a complete separation from Spain, and not merely home rule. A plot to establish an independent Catalonian State was frustrated November 2, 1926, and one hundred prominent persons were arrested, including the leader, Col. Macea. If such a revolution were effected, it would largely result in the economic decay of Spain, and hence Rivera has abrogated the Grand Assembly of Catalonia.

Rivera, thus setting aside an ineffective ministry and all parliamentary decrees, claims that his autocracy is for the purpose of regulating public finances, restoring national prosperity and reforming taxation. A plebiscite with four million votes, all in favor Rivera's Civil Directorate (all opposed were not allowed to vote), was held with the evident purpose of giving the Director a fictitious prestige. He now is planning to organize a Parliament different from that which he abrogated four years ago, which shall carry out his plans. He claims he has already done much for the welfare of Spain and for the peace of Europe.

Ibanez, the great Spanish novelist, continues to attack the Dictatorship as the most corrupt in the history of Spain. According to him, the peseta has lost 40 per cent. of its value, banks are failing at the rate of one a day, factories are shutting down or working two or three days a week, and three-fourths of the budget is used for the maintenance of the army and to meet the interest on the public debt. Hence there is no encouragement for industry or education. Ibanez is in Paris.

King Alfonso and the Roman Catholic Church accept Rivera's dictatorship.

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# 1—CADIZ

*"Fair Cadiz, rising o'er the dark blue sea."*

AS the Mediterranean itinerary often includes the Spanish cities of Cadiz, Seville and Granada, as well as Gibraltar, it will be desirable to give a survey of these fascinating cities. The usual order is to begin with Cadiz.

## DESCRIPTION

Cadiz at one time was one of the principal commercial cities of the world. At present, with its limited population of 63,101 (in 1920), it is of very minor importance, eleven other Spanish cities having a larger population. Nevertheless, the tourist will find it one of the most charming places in Spain. It has a situation which cannot be surpassed for beauty. Built at the extremity of a long and exceedingly narrow peninsula, and giving the impression of a magic city rising out of the very sea, it surpasses even Venice itself, with which it is often compared, in picturesque effect. It seems so unreal in its white, fairy-like garb, that the beholder can scarcely persuade himself that it is not a mirage or a city of dreams.

It does not suffer on nearer approach, as do most of the Mediterranean ports. The whole city is surrounded with massive stone walls from thirty to fifty feet high, and about twenty feet broad, which, while scarcely forming a formidable barrier to modern artillery, nevertheless defy the encroachments of the sea, whose tides often rise to a height of ten feet. The general effect of these heavy ramparts is increased by towers and fortifications, as well as by lighthouses on adjacent reefs.

On landing, the tourist steps upon the MUELLE, a broad

granite quay, affording limitless sea-views in every direction of the compass. The streets, although narrow, are cleaner than those of most Spanish cities, and are lined with bright-coloured terraced houses, overhung by peopled balconies. Every house of importance has its view-tower, which adds to the architectural piquancy. Inside the house, there is a wealth of marble in halls, courts and stairs. In fact, the abundance of marble, without and within, and the unusual partiality of the people to the whitewash brush, causes a glare quite trying to the eyes.

## THE PEOPLE

Scarcely another city in Spain shows the general characteristics of the Spanish people to such good advantage. The unusual cleanliness of the streets, the absence, to an exceptional degree, of persistent beggars, the high average of intelligence among the people, and the proverbial attractiveness of the women,—all these, and other considerations, give Cadiz a particular charm and interest. The ALAMEDA, or Public Garden, is an exceptionally good place for the study of Spanish life.

There are also other elements in the Cadiz population, such as sailors from every nation, Moors and negroes, Spanish soldiers, and whole regiments of fishermen along the ocean walls.

Smuggling is very common in Cadiz, owing to the exorbitant customs on all imported articles. Neither the city nor the government derives any considerable advantage from these taxes, most of the money going to enrich the official class. There is abundant evidence that such political corruption is the régime in all parts of Spain, and it contributes very largely to its decadence. The Spanish people, however, have many sound and substantial qualities, and with a proper government and general educational advantages, they could redeem themselves in the eyes of the world.

## HISTORY

The city was founded about 1150 B. C. by the Phœnicians, who regarded this as the outermost limit of the world. From 500 B. C. until the Second Punic war it belonged to Carthage, but with the fall of Carthage, it became a Roman stronghold. Cæsar made it one of the most impregnable fortresses in the Roman Empire, and gave to it the name of Augusta Urbs. Roman writers are eloquent in their praises of its palaces and aqueducts, its great commerce, and its fleets of war. On account of its famous wines and dancing girls, Martian and Juvenal refer to it as the City of Venus. All evidences of the rich voluptuous Roman city, which once existed, have completely vanished.

In the fifth century A. D., Cadiz was conquered by the Goths, and in the eighth was in the hands of the Arabs. It was retaken in 1262 by Don Alfonso the Learned. From the time of the discovery of America, it became the chief depot of the gold and merchandise coming from America and the Indies. Its royal wealth was coveted by the pirates of Algiers and Morocco, and it was the scene of many piratical attacks, and of several narrow escapes.

In 1596, it finally fell into the hands of Lord Essex, and he brought to England over fifty vessels filled with the treasures of Cadiz. While almost ruined by this wholesale plundering, it gradually regained its commercial supremacy, and as late as 1770, Adam Smith commented upon the fact that the merchants of London could not compete in wealth with the merchants of Cadiz. Even as late as 1792, its imports from America alone amounted to 175,000,000 pesetas.

Its downfall began with the war of 1793, and French invasions, Spanish civil wars and intrigues, together with a growing lethargy and degeneracy, have completed the work.

Trade conditions in late years have somewhat improved, about 2,300 vessels of all nationalities entering the port annually. The chief exports are cork, olive oil, lead, wine and fruit. The greatest obstacle to rapid commercial growth is

the ignorance of the Spanish peasantry, which prevents them from making proper productions for export. Most of the olive oil and wine produced in the rich valley of the Baetis, which might be among the best in the world, is unfit for export on account of the slovenly manufacture and pigskin storage. Spain is remarkably rich in resources, and if the people were trained in modern and progressive methods, it might still become one of the richest and most powerful nations in Europe.

## PLACES OF INTEREST

It should be clearly understood that aside from its picturesque setting, its busy street-scenes and its glimpses of Spanish life, there is little in Cadiz worthy of more than passing interest.

**The Old Cathedral** (La Vieja), was built in the thirteenth century, but was almost destroyed by Lord Essex, although immediately rebuilt and thirteen chapels added. The general effect is far from impressive.

**The New Cathedral** (De La Santa Cruz), which was begun in 1720, is a more pretentious building, with a classical exterior and an excessively ornate interior. It is 305 feet long, 216 feet wide, and its turrets are 207 feet high. Its entire expense was over $1,500,000. Its paintings and decorations have little artistic value.

**Los Capuchinos** (entrance fee one-half peseta), which was formerly a convent, was built in 1641. Its architecture is inferior, but it is worthy of a visit on account of its having several celebrated paintings. In the church, over the high altar, is Murillo's famous *Marriage of St. Catherine* executed in 1682. It was here that the great painter met his tragic death, falling from the scaffold in the midst of his work, and expiring soon after. His dying request was that the fresco might be finished by Meneses Osorio. There are other subjects of a less important character, including *San Juan Baptista* and *St. Michael*, which were designed by Murillo and finished by Osorio. There is a fine Murillo, *St. Francis re-*

*ceiving the Stigmata* over a lateral altar, which should not be overlooked.

**The Academia de Bellas Artes** (open nine to three), has a few good works by some of the older masters in Room I. Those worthy of mention are as follows:

*St. Bruno* (17) by Costanzi; *Virgin and Child* (95) by Cologne School; the *Four Latin Fathers of the Church* (32) by Jordaens; *Driving out the Money-changers* (4) by J. Bassano; *Christ in the house of the Pharisee* (2) by J. Bassano; *Virgin and Child and St. Francis* (7) by A. Cano.

*Last Judgment* (39) (painter unknown); *Still Life* (23) by J. D. de Heem; the *Portiuncula*, an altar piece representing *St. Francis rebuilding a Church* (63); and *Ecce Homo* (34) by Murillo.

Zurbaran has an excellent series of saints in this room, including *St. John the Baptist* (66); *St. Lawrence* (67); *St. Matthew* (80); *St. Bruno* (64); *Carthusian Monks* (68–74); *and SS. John Mark and Luke* (77–79).

The modern pictures in Room II. have little importance, but the visitor will be interested in several for their historical connection with Cadiz. These are: *Arrival of Columbus in the West Indies*, by Ruiz Lana; *Capture of Cadiz by Alonzo the Learned* (132) by Balaca; *Murillo's Fall from the Scaffold* (151) by A. Farrant; and the *Victory of Cadiz over Morocco Pirates* (153).

## GENERAL SIGHTS

In the city itself, the finest squares are the PLAZA DE LA CONSTITUCION and DE MINA. Prominent promenades are the MURALLA DEL MAR, the ALAMEDA and the PARQUE GENOVES. The BOTANICAL GARDEN has some rare and valuable trees and plants. The BULL RING is capable of holding 11,000 spectators. The handsome CASINO (cards of introduction are necessary), has a spectacular novelty of its own.

**The Watchtower** (Torre de Vigia), (entrance fee to keeper

is twenty-five to fifty centimos), is 100 feet high, and stands near the centre of the city at its highest point. Here a constant official lookout is kept, and all ships are signalled. It gives a wonderful panorama of the entire city, as well as of the Bay of Cadiz and of the open sea.

**The Museo Arqueologico** (open ten to three, fee fifty centimos), contains tools, weapons and other prehistoric objects, including a marble sarcophagus dating from the time of the Phœnicians, as well as Phœnician, Greek, Roman and Moorish coins, terra-cottas and inscriptions.

## PRACTICAL HINTS

HOTELS.—Hotel de Paris, Hotel de France, Hotel de Cadiz, thirty to forty pesetas a day.

CABS.—One horse, one or two persons, three pesetas; three or four, four pesetas; two horses, five pesetas per hour. These prices are flexible.

MONEY.—One hundred centimos equal to one peseta, equal to one franc, equal to twenty cents. Copper pieces of one, two, five and ten centimos are in circulation, and should be carried for small change. Silver coins of one-half peseta (ten cents), and of one, two and five pesetas are current. Nominally, a five dollar gold piece is worth about twenty-five pesetas in exchange, but on account of the depreciation of Spanish silver, the traveller should demand the full current exchange. Insist on paying in Spanish silver rather than French francs or English shillings. Reject Spanish silver coins with value marked in centimos, all foreign unknown coins, and all paper money save that issued by the Banco de Espana. Silver coins should be tested to avoid counterfeits, and change should always be carefully counted.

SHOPS.—The best are in the Calle Columela, Calle Duque de Tituan and Calle Canovas de Castillo. Cadiz is noted for its fans, gloves and guitars. As a largely advanced price is asked of foreigners, it is well to do a little discreet bargaining. Unless the tourist wishes to pay higher prices, it is not

well to go to shops recommended by guides or make bargains in their presence. This is true everywhere in Mediterranean countries.

GUIDES.—There are few guides, even among those who speak English with some fluency, who are exact and trustworthy in the information they give. The regular price for guides is from fifteen pesetas up per day.

TIPS.—These are expected at every turn and may vary from ten to fifty centimes, according to the service. Frequently, however, expenses of guides, tips, etc., are furnished by the tourist management.

CLIMATE.—While the climate of Cadiz, owing to its exposed position, is subject to sudden changes, the weather from February to April is usually balmy and delightful, somewhat similar to that of Madeira. It will be well, however, to provide oneself with a comfortable wrap for an emergency.

LANGUAGE.—While Spanish is certainly very useful, French is usually spoken in hotels and shops.

CHURCH SERVICES.—There is an English Church service at the English consul's house every Sunday morning, and a Protestant service in Spanish in Calle Teneria.

## II—SEVILLE

*"Fair is proud Seville, let her country boast*
*Her strength, her wealth, her site of ancient days."*

THE ride from Cadiz to Seville, a distance of ninety-five miles, takes about five hours by railroad, and is through a most fertile and beautiful country. From Cadiz to JEREZ, the first important stop, the distance is thirty miles, passing through the towns of SAN FERNANDO, PUERTA REAL and PUERTA ST. MARIA, all located in a rich, wine-growing district. Beyond Jerez, which is a city nearly as large as

Cadiz, having 63,473 people, the railroad passes through Lebrija, fifty miles from Cadiz, which has a chapel, dating from the ninth century. Seventy-five miles from Cadiz is Utrera, with 14,000 inhabitants, once a great stronghold of the Moors, its Moorish walls with their thirty-four turrets still standing intact. Here the country is most fertile, abounding in vineyards and olive orchards. Soon the train arrives in SEVILLE, sharing with Granada the distinction of being the most fascinating city in Spain.

## DESCRIPTION

Seville makes a very graceful picture, its strikingly characteristic buildings being surrounded by a very bower of green. In the olden days it was the great commercial centre of the Moors, at one time 200,000 persons being engaged here in the manufacture of silk, and it vied with Cordova and Granada in grandeur and beauty.

It is certainly one of the unique cities of the world, and contains some of the most famous products of human genius in its churches, galleries and palaces.

Seville is the fourth largest city in Spain, containing 150,631 inhabitants in 1920, and is very prosperous. It is favourably located for development, in view of its navigable river, and its broad plain is one of the most fertile in Europe. The luxurious growth of orange trees, palms, acacias, etc., both within and without the city, seems to betoken nature's lavish approval.

Its 477 streets and lanes are narrow and tortuous, and most confusing to the traveller. It helps to make the puzzle less hopeless to remember that the PLAZA DE LA INCARNACION is a sort of natural centre from which many important thoroughfares radiate.

The better-class houses are more elaborate in Seville than in almost any other Spanish city. They have charming inner courts with marble pavements and fountains, gayly painted exteriors and roofs crowned with conservatories. Even in Germany the saying is current, "Wen Gott lieb hat, dem gibt Er

ein Haus in Seville" (God gives His favourites a house in Seville).

## HISTORY

Like Cadiz, Seville was a prosperous port under the Phœnicians, and was conquered by Cæsar 45 B. C., the victory being regarded as important enough to be inscribed on the Roman Calendar. It became a favourite residence with the Roman patricians, and the aqueduct, the amphitheatre and other remains show conclusively its Roman grandeur. There were elaborate temples erected to Venus, Bacchus, Mars and other deities. On one occasion, when the statue of Venus was being borne through the streets, two young maidens, new converts to Christianity, refused to worship the goddess, and the incensed populace hurried them to their death. These martyrs, JUSTA and RUFINA, became the patron saints of Seville, and are thus represented in the works of Murillo.

Later the city fell into the hands of the Vandals and afterwards it became one of the chief strongholds of the Moors until 1248, when King St. Ferdinand conquered it with its 400,000 inhabitants.

In 1808, it was taken by the French, who carried away $30,000,000 in plunder, but the battle of Salamanca in 1813 delivered Spain entirely from French domination.

## THE PEOPLE

Seville has been conspicuous in art and music, being the birthplace of VELAZQUEZ and MURILLO, as well as the scene of Mozart's "Don Juan" and "Figaro," Rossini's "The Barber of Seville," and of Bizet's "Carmen." Its present tendency seems to be more in accord with the Bohemian character of the light operas mentioned, than in upholding the high standards set by its great masters in art. While Seville is certainly a novel little world, with as unique features and pictures as can be found in Europe, the "motif" of its general character and life is not exalted. In spite of its commercial activity, Seville

can show an immense number of picturesque idlers and loungers, who are adepts at guitar playing, singing and gambling. The women of Seville, although famed for their grace and beauty, cannot as a class be said to have a large intellectual horizon, as dress, the opera and the bull-fight, usually constitute the great prizes of their existence.

The STREETS of the city present a strange medley of sights and sounds, their motley throngs giving an interesting portraiture of the Spanish traits of indolence, love of music, light-hearted disregard of the future, and fondness for hilarious amusement. In some of the cafés like the SUIZO and the NOVEDADES (both of which are on the CALLE DE LAS SIERPES, the principal thoroughfare), some characteristic gypsy dances may be seen. Across the Quadalquivir river is TRIANA, which is the quarter of the Spanish gypsies, where gypsy costumes and dancing can be witnessed in all the abandon of their bizarre environment. It can scarcely be said, however, that these make a large contribution to art and morality.

BULL-FIGHTS seem to be distinctively a Spanish institution, and have been in vogue for over four centuries. It is a cruel and brutalizing sport, and doubtless has had much to do with deadening the mental and moral life of the nation. In Southern Spain these exhibitions are held on every Sunday and holiday from Easter to November. A number of kings since Ferdinand II as well as several popes' edicts, and the present Institute of Social Reform in Spain, have recorded their opposition, but the public enthusiasm remains unabated. The extent to which this national pastime is carried may be judged from the fact that there are not less than 252 specially constructed buildings in Spain for this purpose, while in 174 other localities, the market-places are temporarily adapted for the exhibition. Individual bull-fighters have killed several hundred animals, and their annual income frequently exceeds $100,000. Ibanez in his "Blood and Sand" gives a graphic picture. The BULL RING in Seville is an imposing building with room for 14,000 spectators.

Next to bull-fighting, the LOTTERY is the universal passion.

This is a public institution, managed on a tremendous scale, in which almost the entire populace, including women and children, try their fortune, and even visitors are constantly importuned to purchase tickets. As the Spaniards of the lower classes cannot read, the various prizes that are offered are not printed in the newspapers, but are loudly heralded through the streets. The tickets are sold in special shops, which are almost as numerous as the wine houses.

Until long after midnight the main STREETS of the city are noisy and alive with revellers. In provincial towns the watchman or *sereno*, armed with a spear and lantern, parades the street and in stentorian voice calls out the hour of the night, besides singing an "Ave Maria" on every corner. His name and his music are quite suggestive of the word "serenade."

## PLACES OF INTEREST

Seville has a great deal both in its modern life as well as its ancient art to attract the traveller. The following features are of first importance.

## THE CATHEDRAL

The CATHEDRAL (open all day, except 12–2.30), is considered by some to be the very finest in Christendom. As regards size, its area of 124,000 square feet is exceeded only by St. Peter's which has 162,000 square feet, while the Milan Cathedral has but 90,000 and St. Paul's 84,000. But in its rich and massive Gothic architecture, its great storehouse of priceless art gems, and in its impression of solemn mystery, it has certainly no superior.

On its site there was originally a temple of Venus which gave way to a Christian Church. On the ruins of the church, a Moorish mosque was built in 1184, and this was rebuilt as a church in its present form, beginning in 1402 and being finished in 1506.

It is one of the highest expressions of religious art. Many of its numerous paintings are masterpieces, its stained glass

windows are among the finest known, its sculpture is of a high order, and its silversmith work and wood carvings are unsurpassed in design, workmanship and value. There is not another church in the world which makes a more profound religious impression upon the beholder.

The massive structure includes not only the Cathedral, but a number of CHAPELS, the great tower called the GIRALDO, the COURT OF ORANGES, and the COLUMBINE LIBRARY.

The CATHEDRAL itself is 380 by 250 feet. It contains many rich and massive pillars which were in the original Roman and Moorish structures. It has nine different entrances, all of them richly ornamented, seven naves, ninety-three windows and thirty-seven chapels. Certainly, the original purpose "to build it on so magnificent a scale that it shall be without a rival" has not gone far amiss.

Its first magnificent dome collapsed in 1511, and its successor, weakened by earthquake shocks, fell on August 1, 1888, doing enormous damage to the sacred treasures underneath. A new dome has been constructed, and the other damaged portions, including the Choir, have been repaired.

Some of the great stained glass windows, the finest dating back to 1504, are the most beautiful specimens known. Among these are *The Ascension, Christ and Mary Magdalen*, the *Awakening of Lazarus*, and the *Entry into Jerusalem*.

The CAPILLA MAYOR and SIDE CHAPELS are storehouses of painting and sculpture. These Chapels are separated from the main body of the Cathedral by fine bronze railings. In the south transcept, just opposite an immense painting, thirty-three feet high, of *St. Christopher*, is the ALTAR DE LA GAMBA, with the famous *Generacion* by L. de Vargas. It depicts Adam and Eve adoring the Virgin. Near by is also the MONUMENT OF COLUMBUS, originally placed in the cathedral at Havana in 1892, and brought to Seville in 1899. The small sarcophagus, supported by four allegorical figures in bronze, contains the mortal remains of the great discoverer.

Continuing east towards the Sacristia Mayor, one enters the

Capilla de los Dolores, in which may be seen Murillo's *Guardian Angel*, as well as the pictures of the *SS. Justa and Rufina* by Goya. On the window-wall opposite is a *St. John* by Zurbaran.

In the Sacristia Mayor are several good paintings, including Campana's *Descent from the Cross*, a *Madonna* by A. Cano, a *St. Theresa* by Zurbaran and the *SS. Leander and Isadore* by Murillo. Here also is the rich Treasury of the Cathedral containing the great silver *Custodia*, ten feet high, a bronze candelabrum twenty-six feet high, the series of gorgeous vestments used from the fourteenth century to the present time, and the two keys presented to St. Ferdinand on the capture of Seville.

The Sala Capitular in the southeast corner of the Cathedral is noted for its beautiful ceiling and marble pavement, its sixteen marble medallions brought from Genoa, its *Conception* by Murillo, as well as his eight ovals between the windows.

The Capilla Real on the east side of the Cathedral, is ninety-two by fifty feet, and one hundred and thirty feet high. It has a noble dome and the ornamentation is very rich. In this Chapel is the tomb of Alfonso the Learned who died 1284, and that of his mother. Here is also the figure of the *Virgin de los Reyes*, dating from the thirteenth century, having removable golden hair and shoes ornamented with *fleurs-de-lis*. Here also is a shrine containing the body of King St. Ferdinand, who died 1252.

There are a number of good paintings in the various chapels on the north side of the Cathedral, but very special attention should be called to Murillo's masterpiece in the Capilla del Baptisterio (the one nearest the Sagrario) called *St. Anthony of Padua's Vision of the Holy Child*, which is most exquisite in colouring and general effect. The figure of the kneeling saint was cut out of the picture in 1874, but was afterwards recovered in New York and deftly replaced. Above this picture is Murillo's *Baptism of Christ*.

Just adjoining is **The Sagrario**, which is used as a parish

church. It has a *Descent from the Cross* and a *Statue of St. Clement* that are worth seeing. The walls of the Sacristy in the Sagrario with their beautiful azulejos (decorated tiles), were originally a part of the Moorish mosque.

**The Patio de los Naranjos**, or Court of the Oranges, is a part of the Cathedral on its north side, just east of the Sagrario. It has magnificent bronze doors entering into the spacious interior, which measures 298 by 125 feet. The fountain in the middle is of an old Moorish pattern. The entrance to the Cathedral itself still retains the horseshoe arch of the old mosque. At this entrance may be seen the stuffed crocodile sent by the Sultan of Egypt to King Alfonso the Learned, on making application for the hand of his daughter.

**The Biblioteca Columbina** (open ten to three), on the north-east corner of the Cathedral was established by Fernando Colon (Columbus), the son of the great discoverer, who spent his wealth in collecting the books of his period, and at his death bequeathed them to the Cathedral. It contains 30,000 volumes, and is rich in works that relate to the discovery of America. In the Library may be seen the Bible of Alfonso the Learned, and, what will be particularly interesting, five manuscripts of Columbus, including one that was written by him in prison for the purpose of pacifying the Inquisition.

**The Giralda** (fee fifty centimos, open all day), may be considered a part of the Cathedral, as it was originally the prayer tower of the mosque which formerly occupied the site of the Cathedral. It is a remarkable piece of architecture, scarcely surpassed by anything of the kind in the whole world. The impression which it makes may be accounted for by its remarkably noble and harmonious proportions. It dates from the year 1184, much of its material being furnished from previous structures of the Romans. It is forty-nine feet square at its base, and, including the more modern superstructure and the bronze figure of FAITH from which it takes its name, is 308 feet high. Somewhat of the general effect of this tower, including the idea of a great figure as a weathervane, has been

copied in the tower of the Madison Square Garden in New York.

The tower is easily ascended by an inclined plane in thirty-five sections, ending in sixteen steps, which bring the traveller to the first gallery. This affords a remarkably fine view of Seville and its environs. The chime of twenty-two bells which may be seen here have all been duly baptized with oil and christened after various saints. On going sixty-nine steps higher the great clock of the tower will be reached.

## THE ALCAZAR

The Alcazar (open eleven to four, fee one peseta to attendant), formerly a Moorish palace and a competitor of the Alhambra, is purely Moorish in architecture, although having had many subsequent additions, built by Spanish kings. Indeed, very little of the original Alcazar, which was begun in 1181, now remains, and the present building is much less extensive. Hence it cannot, like the Alhambra, be considered as a distinct example of the Moorish style, yet it has much of the same exquisite beauty of details.

The exterior, with its massive walls and strong towers, gives the impression of a mediæval structure. On entering, the attention is called to the Main Facade, after the Persian style, with projecting roof, stalactite frieze and marble columns. The narrow passage then leads to the Patio de las Doncellas, or Court of the Maidens, sixty-two by fifty feet, with beautiful Moorish arches supported by double marble columns. This court, built by Charles V, somewhat resembles the Court of the Lions in the Alhambra.

Immediately adjoining is the Salon de Carlos V, with its beautiful wooden ceiling and square glazed tiles. To the west of the Court of the Maidens is the famous Salon de Embajadores or Hall of the Ambassadors, thirty-three feet square and covered with a superb dome. On the walls are portraits of the Kings of Spain. Attention should be given to the handsome vaulted doorways, each subdivided by two columns, as

well as to the ornamental Moorish designs. In this room Charles V. married Isabella of Portugal. Here also Don Pedro treacherously captured the Moorish king and his jewels.

To the north of the Court of the Maidens is the PATIO DE LAS MUNECAS or Dolls' Court, so called on account of the numerous small figures in the ornamentation. Here the architecture is most Alhambraic, with its slender marble pillars, and the delicate lacework on its walls and in its galleries.

On the Upper Floor, the CHAPEL of the Catholic Kings should be visited to see the beautiful Altarpiece *The Visitation* painted on terra-cotta, as well as the ROOM OF PETER THE CRUEL with its superb Flemish tapestry, and its death's heads painted on the wall to commemorate the execution by him of four corrupt judges.

The GARDENS OF THE ALCAZAR are very elaborate and beautiful, with many choice trees and flowering plants, as well as a maze, a grotto and a "surprise" waterworks, where unwary visitors are likely to be sprinkled.

Taken as a whole the visitor is almost as much impressed by the marvels of the Alcazar as by those of the Alhambra, especially as it is in a much better state of preservation. Although much less extensive than the Alhambra, there is somewhat of the same infinite wealth of ornamentation and colour effects.

## THE MUSEO PROVINCIAL

The collection of paintings in the Museum (open ten to three, fee one-half peseta) is not large, numbering only 200, yet it is especially rich in Murillos and Zurbarans. As a collection it stands second to none in Spain save the Gallery at Madrid. The building was once a convent church, and it is poorly adapted for the display of pictures.

All of the twenty-three Murillos are to be found in the nave of the former church. On the south wall, by the entrance, should be noted his *Conception*, and the *Vergen de la Servillets*, the last so named, because he is said to have painted

it on a napkin for a cook in the old Capuchin Monastery, from which all these Murillos originally came.

On the north wall are to be seen *St. Felix of Cantalicio with the Infant Jesus* and the *Almsgiving of St. Thomas of Villanueva*, both of which are masterpieces, the latter being Murillo's favourite work. There are here also such great works as the *Conception*, the *Adoration of the Shepherds* and *Christ on the Cross embracing St. Francis*. In the Museo are also *St. Anthony with the Holy Child* and *Joseph and the Infant Jesus*.

Among the notable pictures by Zurbaran are his *St. Punzon; Apotheosis of St. Thomas Aquinas*, one of his greatest works; and *St. Louis Beltram*.

Other important pictures are the *Martyrdom of St. Matthew* by Roelas, and his *St. Anna and the Virgin*. Several sculptures also claim attention including *Virgin and Child* and the statue of *St. Jerome*, both by P. Torrigiani, and several wooden figures by Montes of *St. Dominic*, *Virgin and Child*, and *John the Baptist*.

## THE CHURCH "LA CARIDAD"

This church (open daily, fee one-half peseta) was founded in 1578 by a dissipated young nobleman who sought to atone for his excesses by building a hospital for the aged. Its interest centres in the celebrated pictures by Murillo, which show him at the highest level of his art. These pictures should not under any circumstances be missed. Perhaps the greatest of them is *La Sed* (Thirst), showing Moses beside the rock and the parched multitude in eager expectation. This picture is generally known through Esteve's engraving. Two other large and important pictures are *Christ Feeding the Five Thousand* and the *Young John the Baptist*. In addition, there is an *Infant Saviour*, an *Annunciation* and *San Juan de Dios Carrying the Sick Man*.

There are also several brilliantly coloured, but rather gruesome, pictures by Juan Valdes Leal.

The CASA LONGA was built in 1583 for the merchants of

Seville. It has a magnificent marble staircase which leads to the second story where may be found an extensive collection of documents relating to the discovery, conquest and government of America, with autographs of Magellan, Balboa, Amerigo Vespucci, Fernando Cortes, etc. The ground floor is the Seville Chamber of Commerce.

The UNIVERSITY, founded by Alfonso the Learned in 1256, now has twenty-seven professors, and its building and church have some interesting pictures and busts.

The principal hotels in Seville are the Hotel de Madrid, the Hotel de Paris and Hotel de Inglaterra, the rates being from twenty-five pesetas upward.

## CORDOVA

The trip from Seville to Cordova (or Cordoba) is eighty-one miles. Hotel Suizo, de Oriente and de Espana. It has 66,492 inhabitants (1920). The city has lost much of its pristine distinction and glory.

The Cathedral, once a Mosque, is the noblest creation of Moorish architecture in Spain, founded 785 A. D. The Ground Plan forms an immense rectangle 575 by 427 feet, about a third of this being occupied by a court. The Campanario or bell tower is 305 feet, from the top of which there is an extensive view.

The interior of the Cathedral has a forest of columns thirteen feet in height showing a wealth of diverse materials and varied design. The *Third Mihrab* is a marvel of art, with elaborate effects of early Moorish art. The *Renaissance Choir* of later Spanish construction is 256 by 79 feet and has 63 columns.

The *Alcázar*, now a prison, has a few ancient Moorish relics. The Moorish Bridge and the Jardines de la Victoria should be visited.

# III—GRANADA AND THE ALHAMBRA

*"The splendours of an Oriental Dreamland."*

THE town of **Granada**, with a population of **77,477** in 1920, is no longer in such a state of neglect and decay that it seems "a living ruin." It has in recent years become a progressive city. The fact of its altitude of 2,195 feet, its genial summer climate and beautiful views, including the crest of the Sierra Nevada, the majestic Picacho de la Veleta (11,148 feet), together with its Alhambraic treasures make it a favourite resort for tourists. The main part of the city has become modernized, has many fine buildings and shops, and the army of beggars formerly in evidence has largely disappeared. The section once occupied by the Moorish aristocracy now has the hovels and caves of gypsy dwellers. Granada is the seat of an Archbishop and of a University.

The general effect of the town and environment is most beautiful. Granada itself, forming a sort of amphitheatre, rises gradually from the river, until the summit is reached, where the **Alhambra**, the glory of the ancient city, and a veritable Acropolis of imposing effect, dominates the picture. The old palaces built upon the crest in the golden age of Moorish supremacy, still have magnetic power enough, even in their decay, to make Granada the climax of all Spanish cities. The effectiveness of this old Moorish citadel is greatly enhanced by the imposing SIERRA NEVADA in the distance, whose snowy peaks seem to add a fitting frame to the picture. It is no wonder that Charles V. was led to exclaim "Unhappy he who lost all this."

## HISTORY

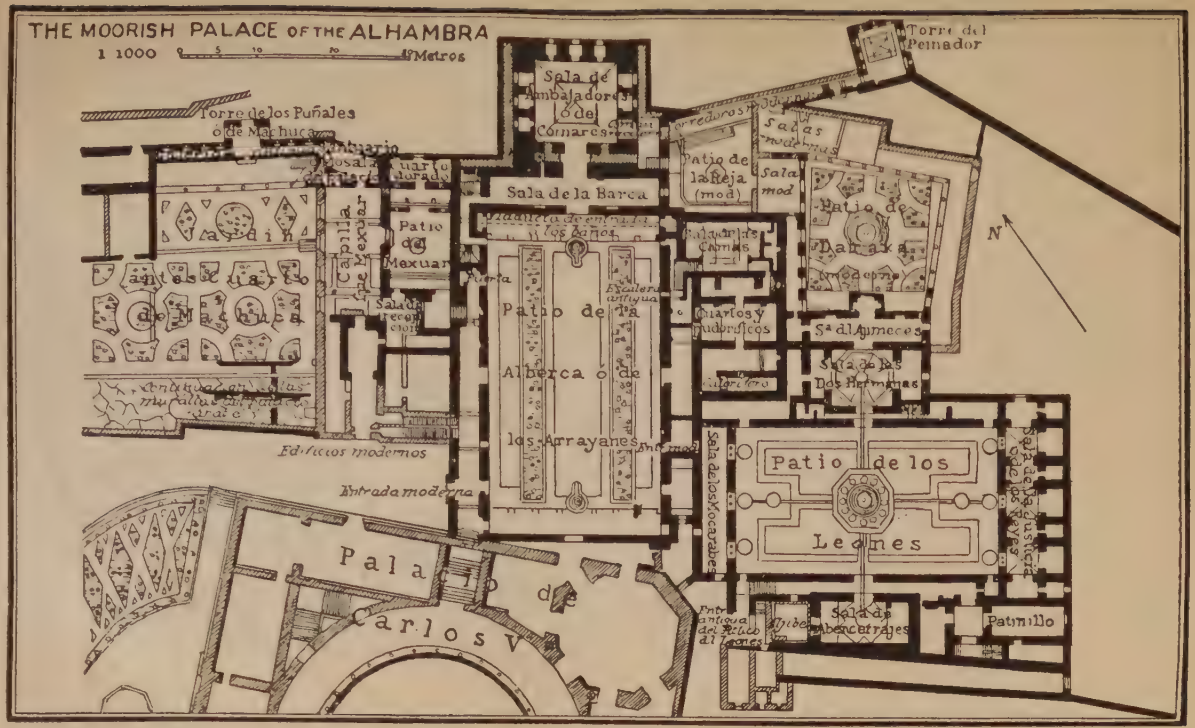
The history of the tenth, eleventh and twelfth centuries forms a confusing network of internecine feuds among warring

Moorish factions. After the fall of the Caliphate at Cordova in 1031, the viceroy of Granada declared himself independent, fortified the Alhambra hill, and was the founder of the dynasty of the Zirites, who reigned about 200 years. The real greatness of Granada, however, begins with Mohammed I. (1232–1272), who commenced the building of the Alhambra structures, a work which was continued by the successors of his (Nasride) dynasty, culminating in the reign of Mohammed V. (1354–1391), who built the Court of the Myrtles, the Court of the Lions, and other of the finest parts of the structure.

The decline and fall of the Moors were caused by internecine feuds even more than by the prowess of Spain. This went so far that one of the earlier kings of Granada, Al-Ahmar (Mohammed I.), in 1238 made terms with the Castilians, and even helped them in the conquest of Seville. These dissensions continued throughout the entire 250 years of the reign of his dynasty, and reached their culmination just before the fall of Granada. But in spite of the Moorish civil strifes, its civilization and culture reached their climax, and during this period, Granada was easily the wealthiest city in Europe, and became the seat of Arabic writers, architects, geographers and scientists. Whatever may be said of the weakness and vice of the Moors during this period, they represented a standard of art and education that was not equalled in Christian Europe.

But towards the last, internal factions within the narrow boundaries of Granada itself began to weaken its power. Dissensions between the wives of the household of King Abu'l Hasan (1462–1485) had not a little to do with the forming of tragic and fatal conspiracies. As a part of this conspiracy, Boabdil, the last King of Granada, succeeded in dethroning his father, Abu'l Hasan, but his rule was of short duration. After various misadventures, he was finally forced to surrender Granada to the Spanish King Ferdinand on January 2, 1492.

The legend goes that while crossing the Sierra Nevada on his withdrawal from Granada, Boabdil turned to take a last look at the beautiful city he had lost, and his eyes were suf-


THE MOORISH PALACE OF THE ALHAMBRA
1 1000
Metros
Torre del Peinador
Torre de los Puñales ó de Machuca
Sala de Ambajadores ó de Comares
Sala de la Barca
Patio de la Reja (mod)
Sala mod
Patio de Daraxa (moderno)
Jardin antes Cuarto de Machuca
Capilla de Mexuar
Patio de Mexuar
Patio de la Alberca ó de los Arrayanes
Cuartos y pudoríficos
Sa dl Ajimeces
Sala de las Dos Hermanas
Edificios modernos
Entrada moderna
Sala de los Mocarabes
Patio de los Leones
Sala de la Justicia ó de los Reyes
Palacio de Carlos V
Sala de Abencerrajes
Patinillo
N

fused with tears. His unflinching mother, Aisha, sternly rebuked him with the words, "Weep not like a woman for what you could not defend like a man."

The conquest of Granada, and the expulsion of the Moors from Europe, were made the occasion of general thanksgiving throughout Christendom, a special "Te Deum" being sung in St. Paul's in London.

## THE ALHAMBRA

The Alhambra seems intended by nature as a fortress. From early times it had three divisions, the lower end towards the city being the ALCAZABA, or the citadel proper, including the residences of the governors of Granada, the central division being the ALHAMBRA, or the Palace of the Kings, and the third division at the farthest end from the city being the ALHAMBRA ALTA, which formed the quarters of the officials. The whole was surrounded by a strong imposing wall, punctuated with numerous towers. It covers an area 795 by 195 yards.

The Alhambra as a whole lacks somewhat of that unity of design and lofty inspiration evident in the mosque of Cordova, showing somewhat of a decadence in Moorish architecture by an excess of ornamentation. Yet in gorgeous magnificence it is unrivalled, and it is the acme of decorative art. There is an infinite variety, blended with the most exquisite grace, which is all the more effective because of the perfect workmanship. There is no structure that can compare with it in airy, veil-like transparency of filigree work, entire walls and partitions being as elaborate as some delicate jewel casket.

Time and ill-usage have greatly diminished the brilliancy and glory of the effect. Charles V. tore away some of the Moorish buildings to make room for his massive but prosaic palace, which is now occasionally used for floral festivals and general exhibitions. Several of the most beautiful courts were damaged by a powder explosion in 1591, the damage being indifferently repaired. Philip V. diverted to his personal use the money appropriated for the preservation of the buildings.

During the centuries, it has been the rendezvous for smugglers and vagabonds, and it was even used by the French army for the stabling of horses. In 1812, the departing French commander decided to blow up the Alhambra, and this act of horrible desecration would actually have been committed, had it not been for the courage and presence of mind of a Spanish soldier, who secretly cut the main fuse. During the past century there have been some limited efforts at restoration, which, although being far from doing justice to the originals, have at least the merit of stopping the further decay.

## DESCRIPTION

The main entrance (open eight to twelve, one-thirty to five) is through the **Puerta de las Granadas**, a rather uninteresting structure in the form of a triumphal arch. At the top are three pomegranates, which are the characteristic symbol, the name Granada being derived from them. The Granada coat-of-arms include the pomegranate supported on the pillars of Hercules. To this has since been added the "plus ultra" of Charles V.

**The Vermilion Towers** (Torres Bermejas) are extensive and specially interesting, because of their extensive buildings, their large cisterns, their underground stables, and the opportunity afforded of studying the Moorish art of fortifications.

**The Alhambra Park** (Alameda), which fills the entire valley between the Alhambra and the Monte Maurer, is well wooded with fine elms (planted in 1812 by the Duke of Wellington), which are said to be the haunt of nightingales. The Park can also be reached direct by the Hill Tramway.

Passing through the Park one comes to the **Gate of Judgment** (Puerta Judiciaria), where the Khedive was supposed to give audience to his humblest subject. This is still customary throughout the East, and is according to the old Jewish law, "Judges shalt Thou make in all Thy gates" (Deut. 16 : 18). It is a massive tower, forty-seven feet square and sixty-seven

feet high, with sculptured capitals on its pillars, and an elaborate inscription which begins, "There is no God but Allah." Over the second arch is a key, signifying the power granted to Mohammed to open the gates of Paradise.

Ascending the hill, we come to the **Plaza de los Aljibez,** its reservoir which is a hundred feet long being fringed with hedges of myrtle. The Alhambra itself, or Casa Real, as it is called, and the Palace of Charles V are on the eastern side. The east front of the Alcazaba with its two impressive towers is on the left and to the north is the Darrow Valley.

The **Alcazaba** (fortress) is now only a great ruin, with decaying walls, the interior castle being occupied by garden beds. It still, however, gives evidence of its strength of former days. On the western extremity stands the TORRE DE LA VELA, or watch-tower, from which the flag of the conquering Ferdinand first floated on the afternoon of January 2, 1492. Its turret contains a huge bell weighing twelve tons, by whose ringing the opening and shutting of the irrigation channel in the *vega* are regulated. The view from this tower is extremely fine.

The **Moorish Palace of the Alhambra,** the property of the Spanish government, has a very unimpressive exterior, its beauty, as is the case in all Arab architecture, being reserved for the interior. It really consists of a series of palaces, each having its own court with its various rooms opening upon it. The architecture is strictly unique, the product of Moorish genius working entirely independent of all known models.

The architecture represents the third period in Moorish art, the first being seen at Cordova with its stricter adherence to Byzantine models. The second is seen in Seville, where a more independent and characteristic style finds expression, which finally develops in the third stage as seen in the Alhambra. There are, however, evidences of artistic decay in the excessive use of wood and plaster, in over-delicate and effeminate designs, in the thin fragile columns making up in

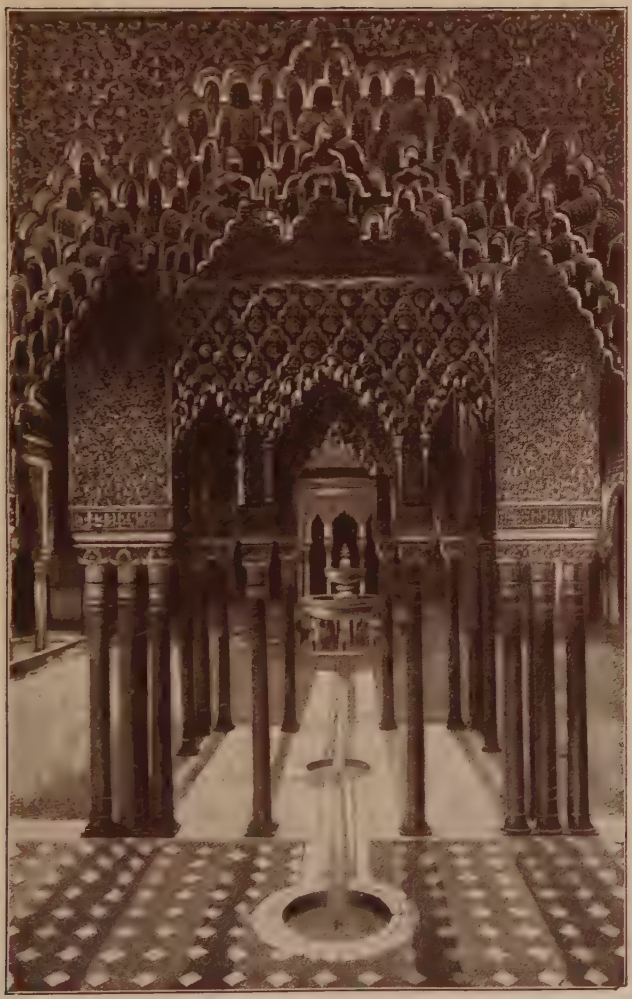
numbers what they lack in solidity, and in the intricate ornamentation that seems according to geometric rule rather than original conceptions. Hence the first impression may be that of slight disappointment, although it should be remembered that the absence of the rich furnishings and gay throngs give it a silence and barrenness that rob it of much of its charm.

The **Court of the Myrtles** (Arrayanes) takes this name from a pool of water surrounded by myrtles. It is quite spacious, being 120 x 70 feet, but offers little attractiveness. The ends, with their slender columns and handsome arcades, are beautiful.

At the northeast end of the Court of the Myrtles, there is a horseshoe arch entering into a vestibule (*Sala de la Barca*), the anteroom of the *Torre de Comares*, the middle of which is occupied by the famous **Gallery of the Ambassadors** (Embajadores) thirty-seven feet square and sixty feet high. Here the last council of Boabdil was held to consider the question of the surrender of Granada. Its ornamentation is among the finest in the Alhambra, there being 152 different patterns. Its ceiling is inlaid with white, blue and gold in the shape of circles and stars, as though imitating the vault of heaven. The floor was of alabaster, and the roof was arched with mother-of-pearl, jasper and porphyry. The immense thickness of the walls is shown by the depth of the window-recesses.

Returning to the southeast end of the Myrtle Court one enters another vestibule (*Sala de los Mocarabes*), thirteen by sixty-five feet, decorated in red, blue, and gold. Thence into the **Court of the Lions** (Leones), ninety-two by fifty-two feet. While this is very famous, it is not as impressive as the Hall of the Ambassadors. Still it has a rare beauty of its own. The lightness of its 124 columns, the grace of its proportions, the bewildering variety of its designs and the stalactite-arched roof, —all serve to make this one of the choicest of artistic creations.

The famous Fountain of Lions is ten feet in diameter, and of pure Moorish design and workmanship. The lions are of white marble and are symbolical of strength and courage. On January



COURT OF LIONS, ALHAMBRA

2d of each year (the date of the conquest of Granada), the water flows in the Lion Fountain and in the eight smaller ones at the ends of the court, and thousands of Spanish people come here to celebrate. It is on this occasion that Spanish girls vie with one another as to which of them can strike the bell in the Watch-tower loudest, as it is believed that the victors will get the best husbands within the year.

Passing again through the SALA DE LA MOCÁRABES, we enter the **Hall of Abencerrages**, which has its name from the legend that Boabdil invited the chiefs of this name to a banquet in this hall, and then had them all beheaded on account of an alleged intrigue of their foremost chief Hamet with his wife, Queen Morayma. The reddish-brown stains on the marble of the fountain occupying the centre are popularly supposed to be the blood of these chiefs. This cruel act is said to have hastened Boabdil's downfall, as the entire noble family of the Abencerrages were the mainstay of his kingdom. There are in this hall some fine doors, marble floors, and especially some exquisite arches supporting a roof beautifully inlaid with blues, browns, reds and gold blended together.

To the southeast of the Court of the Lions is the **Hall of Justice** (Sala de la Justicia), a long gallery seventy-five by sixteen feet. Here the ornamentation is very minute and elaborate, and more profusely coloured than anywhere else. One of the arches which opens into the central saloon is scarcely equalled in the Alhambra, and seems to be the work of fairies in its airy and gossamer-like workmanship and design.

The side rooms have ceiling paintings, one showing ten bearded Moors seated on cushions and holding double-edged swords in their hands. It has been generally believed that they represent the first ten kings of Granada, beginning with Mohammed I, but there are many critics who doubt the Moorish origin of these pictures on account of the prohibition in the Koran, and the utter absence of pictorial art among Mohammedans. Such critics ascribe the pictures to early Spanish artists.

The **Hall of the Two Sisters** (Sala de las dos Hermanas),

on the northeast side of the Court of the Lions, takes its name from the two white slabs which form a part of the floor. This was a part of the private apartments of the Sultanas, and the inscriptions all relate to their charms. This room, although badly damaged by a gunpowder explosion, still shows wonderful beauty, especially in its honeycombed stalactite vaulting, the largest of all Arab ceilings, with no less than 5,000 pieces in its construction, each differing from all the others, and yet blending together in wonderful symmetry.

This room contains the famous VASE, enamelled in blue, white and gold, which, according to tradition, was found full of gold. It is four feet four inches high, beautifully enamelled, with the figures of two gazelles, which are not likely to be Moorish workmanship.

Other rooms in this Suite are the Hall of the Ajimeces, the MIRADOR DE DARAXA and the PATIO DE DARAXA with its fountain and orange trees. From the Myrtle Court on a lower level one enters the PATIO DEL MEXUAR (Council Chamber), the oldest part of the Alhambra, as well as the BATHS with its couches and galleries of singing girls.

## THE CATHEDRAL

The Granada Cathedral (open all day except 11–2.30), was built as a memorial of the expulsion of the Moors, and, in spite of the fact that it was never completed according to its elaborate plans, it is one of the really notable European cathedrals, and the finest example of Renaissance architecture in Spain. The rich sculptures and paintings are principally due to Alonso Cano, who had fled to Granada on being accused of the murder of his wife.

The INTERIOR is 380 by 220 feet, and the vaulted roof, which is about 100 feet in height, is supported by massive piers formed of four Corinthian pilasters placed back to back. The decoration is mainly white and gold, harmonizing well with the handsome marble pavement.

The CAPILLA MAYOR, 144 feet long and 155 feet high, with

its lofty domed roof upheld by Corinthian columns, is adorned by many paintings, including a series on the *Life of the Virgin* by A. Cano. There are also other chapels containing interesting art treasures.

In the CAPILLA REAL are the Royal Monuments in marble in the style of the Italian Renaissance, including those of Ferdinand and Isabella, which are ornamented with fine statues and reliefs. In this Chapel are also the kneeling statues of Ferdinand and Isabella, and wooden reliefs showing Boabdil surrendering the key of the Alhambra.

Other places of interest in Granada are the SACRO MONTE, with its superb view of Granada and its environs, the MUSEO PROVINCIAL with its 400 paintings of which few have special merit, the ALAMEDA or Public Park, the UNIVERSITY, with forty professors, and especially the PALACIO DE GENERALIFE, the celebrated summer residence of the Moorish princes, which affords a surpassing view.

## IV—GIBRALTAR

*"There where Gibraltar's cannoned steep*
*O'erfrowns the wave."*

GIBRALTAR is "unique in position, in picturesqueness and in history." It is at once "a fortress, a colony and a prison." From a distance the Rock appears like a huge crouching lion, in form somewhat like the statue in Trafalgar Square, London. It is one of four British strongholds in the Mediterranean forming a quadrilateral, the other three corners being Malta, Cyprus and Egypt.

Gibraltar is about two miles north and south and two-thirds of a mile east and west, the complete circuit being seven miles. It has three summits,—EUROPA POINT being the southernmost, the HIGHEST POINT (1,396 feet) in the middle, and MT. ROCKGUN (1,356 feet), at the northern extremity. SIGNAL STATION and O'HARA'S FOLLY (so called after a Lieutenant-Governor who

thought that from a tower built on this point he could observe the Spanish fleet at Cadiz) are near the middle.

Leaving Cadiz and its flat shores in the distance, one soon enters the Straits of Gibraltar. The Rock begins to rise majestically before us, and the Spanish hills,—the approaches to the Sierra Nevadas, form an impressive picture in the background.

## HISTORY

Gibraltar in early history was successively in the hands of the Phœnicians, then of the Romans, afterwards being taken by the Goths and Vandals, and finally in 711 A. D. being captured by the Moors. Its present name is from Gibel, a rock, and Taric, the first Moorish conqueror.

In 1309, after fourteen sieges, it was taken by Ferdinand IV, but was held only twenty-two years, being, however, regained by Spain in 1462. The legend of King Roderick of Spain and Count Julian of Barbary, and the latter's treachery and vengeance because of the insult to his daughter, is associated with these wars. It has been used by Scott in "The Vision of Don Roderick," and by Southey in "Roderick, the last of the Goths," and by Landor in his "Count Julian."

During the temporary possession by the Moors, the story goes that in the final wars Queen Isabella took her seat outside the fortress, saying that she would not leave until the Spanish flag should float over the citadel. She would have perished here, if she had remained true to this vow, had not the Moorish governor politely raised the Spanish flag for a moment, thus releasing her from her pledge.

In 1704, Gibraltar was taken by Sir George Rooke, the English admiral, although without his having instructions to do so, in order that he might not return empty-handed after a fruitless effort at Barcelona. It was no great victory, since Rooke had forty-five battleships, and had to contend with a garrison where only 150 men were stationed to use 100 guns. Thus Spain lost in three days what had taken her three centuries to

GIBRALTAR BAY
MEDITERRANEAN SEA
Castillo de S^n Felipe
Sentry Boxes
Sentry Boxes
NEUTRAL GROUND
Road to Sea
The British Lines
Jetty
North Front Camb
Race Course
Stone Jetty
Bayside Quay
Jews Cemetery
Cemetery
Devils Tower
L^t F
Old Mole
Mundadion Tower
Sandy Battery
Moorish Castle
Hackon
Irish Town
Kings Bastion
Catalan Bay
Catalan Bay
Middle Hill
Convent
Southport Gate
L^t F
Moorish Wall
Signal Station
Jumpers Bastion
Alameda Gardens
Mt Misery
L^t F.
New Mole
Dock Yard
Highest Point
St Michaels
Monkeys Alameda
New Mole Parade
St Barrats
O'Hara's Tower of St George
Rosia Bay
ROSIA
Naval Hospital
Monkeys' Cave
Windmill Hill Flat
Governor's Cottage
Europa Flats
Little Europa Pt
Europa Pt
Gr Europa Point
GIBRALTAR
SCALE
Feet

gain. Some time after, 500 Spanish soldiers at night scaled the Eastern rock, which is almost as steep as the El Capitan in the Yosemite, and surprised the British garrison, but were finally subdued.

The English failure in America gave Spain and France hope that the Rock might be retaken, and the most elaborate preparations were made for attack. In 1779, a determined siege lasting four years was entered upon. Had it not been for the iron resolution of its commander, Sir George Elliott, who during a special stringency set his soldiers an example by living upon an allowance of four ounces of rice daily, the siege would certainly have been successful. The brilliant victory in the open sea by Admiral Rodney in January, 1780 also helped the British cause, by breaking the blockade and thus bringing provisions to the starving garrison. Dr. H. M. Field gives a full and vivid picture of this remarkable contest in his book "Gibraltar." The peace of Utrecht confirmed England's possession of the Rock, which she has since maintained.

## THE FORTRESS

Although from a distance the Rock stands out grim and bare, a closer approach shows it to be covered with luxuriant vines and shrubbery, as though Nature were trying to belie the Rock's warlike reputation. One need only step on shore, however, to get an idea of its martial character. Its eight military districts with their network of guns, its rocky base surrounded by batteries and its summit bristling with cannon, its soldiers and sentinels, its drums and bugles and roaring cannon, all confirm the fact that this is the world's mightiest stronghold.

The Rock is honeycombed with tunnels from whose portholes gunners can pour out deadly fire, while being in the meantime completely protected. Here are great modern guns that command every inch of the straits and are able to throw shots weighing over a ton, thus making the Rock almost a perfect protection for the Mediterranean. The Windsor Gallery alone forms a continuous passage nearly half a mile in length.

As England is not over-anxious to edify strangers, visitors who are not English citizens are usually shown only the Lower or Union Gallery, which pierces the rock 590 feet above the sea. It should be remembered that wraps are desirable in visiting these galleries, as they are damp and chilly. Persons suffering from short breath or weak hearts will also find this a somewhat exhausting trip. While the guns in this gallery are useless for modern warfare, many of them being a hundred years old, still the visitor can get a good general idea of the fortifications.

It should be noted that everywhere on the Rock martial law prevails. No foreigner can reside here without his consul or householder becoming his security. Even the introduction of English military officers is not good for more than thirty days. The gates of the town are closed from sunset to sunrise, the morning and evening gun announcing the opening and shutting. While the exact time naturally varies, in February the gates are open from about 6 A. M. to 6:30 P. M. Up to 11:30 P. M., however, a person may pass in or out, if previous application has been made at the Police Station.

Everywhere on the Rock cameras are forbidden, and sketching and taking of notes are not supposed to be allowed. Fortunately, tourists are not required to go about blindfolded.

A large English garrison is permanently situated here, averaging about 6,000 men. England has recently built a great dry dock, so as to increase the Rock's value as a naval base and coaling station. She has also completed a new harbour at a cost of $20,000,000, which is capable of receiving the largest ships. The Rock is provisioned to withstand a siege of an indefinite number of years. Cisterns are provided for securing a supply of rain-water, and in recent years a fine spring has been discovered.

## ADMINISTRATION

Formerly very pungent criticisms concerning England's administration came from English sources. The *Westminster*

*Review* (April, 1897), made strong charges in connection with the smuggling which was still countenanced; the decreasing coaling by passing steamers because of short measure; the putting of ignorant non-English-speaking natives on the police force; the multiplicity of evil resorts endangering the health as well as the morals of the soldiers; and even the charge that occasional acts of piracy were committed under the Rock's very shadow. But criticisms are very rare in these days. The efficiency of the administration is unquestioned. The Governor is General Sir Horace L. Smith-Dorrien, who is also commander-in-chief of the army. He exercises all functions of government and legislation. With him is associated one magistrate court and one higher court. It is distinctively a military administration of rigorous routine.

## IS GIBRALTAR A GOOD INVESTMENT?

The *Fortnightly Review* (February, 1893) makes a strong argument to prove the uselessness of Gibraltar even in case of war. While doubtless it could withstand the most terrific and prolonged siege, it is really valueless as a naval base. Ships could not coal nor undergo repairs and neither men nor provisions could be landed because of the possibility of terrific fire from the Spanish lines at Linea. The writer of the article advises that it should be sold or exchanged for Spain's possessions in Morocco, notably Ceuta, the opposite "Pillar of Hercules," where England would have the resources of the country behind it and at the same time be out of range of the Spanish guns. In answer to this line of argument it could be said that the Rock's superior artillery could very quickly and effectually silence the guns at Linea, especially in view of the proved inefficiency of Spanish gunners in the Spanish-American war.

Goldwin Smith in "The Empire" asserts that Malta is sufficient as a Mediterranean fortress, and that Gibraltar is costing England too much, both in money and in the good will of Spain and other nations. Mr. John Bright in open Parliament de-

clared that Gibraltar should be restored to Spain, calling attention to the fact that it was annually costing England over a million dollars in time of peace, and that in the aggregate not less than $250,000,000 had been spent in its defenses. All this is not quite in accord with Burke's statement made many years ago, that "Gibraltar made England invaluable to its friends and dreadful to its enemies." It is apropos in this connection to recall the question which Henry T. Finck asked of a German Embassador, namely, as to whether in his opinion Von Moltke could take the fortress. The cynical answer from the ambassador was that Von Moltke would not consider it worth taking.

## THE "NEUTRAL GROUND"

A sandy strip called "neutral ground" separates the Rock from the Spanish lines at Linea. Spain no doubt feels somewhat about the Rock as France did towards Germany in connection with Alsace-Lorraine. Still there are no outward evidences of hatred or hostility. Some of Spain's resentment was removed in 1895 by a regulation prohibiting the importation of tobacco. A great deal of smuggling takes place through the lines, and pedestrians as well as conveyances are vigorously searched by Spanish officials. American tourists are rarely inconvenienced.

## INTERESTING SCENES

The near approach to Gibraltar is in itself one of the most impressive of sights, reminding one of Browning's words,

> "In the dimmest northeast distance,
> Dawned Gibraltar, grand and gray."

On entering the city (population 27,460) the traveller is impressed with the absence of solidity and beauty in the architecture. This is owing to the fact that, as Gibraltar may be the scene of war and bombardment at any time, it is scarcely worth while to build costly and impressive structures. Some

quaint Moorish and Spanish buildings and remains, however, give some variety to the otherwise unattractive town. The main thoroughfare is WATERPORT STREET, containing most of the hotels, the post and telegraph offices and the Public Buildings.

The CATHOLIC CATHEDRAL rebuilt by Ferdinand and Isabella in 1501, and the ANGLICAN CATHEDRAL, as the ugly little church is called because it has the honour of being the seat of an Anglican Bishop, are scarcely worth visiting. Among the cypressed trees of Southport Street is the plain official RESIDENCE OF THE GOVERNOR, which was formerly a convent of Franciscan friars. In the old Choir Chapel, which is now the Garrison Ballroom, are the panelled windows emblazoned with the arms of Moorish caliphs from 711 to 1461. On the fine cedar doorways are the crests of Spanish kings.

Outside the gate is the **Alameda** or Public Garden, a most attractive pleasure park, a portion of which is used as a parade ground. In February and March it is in its gala dress, with a luxuriant subtropical vegetation. The park commands fine views of the Strait as well as of the coast of Africa. It is the favourite promenade and lounging place where the diverse elements of population may be easily observed.

None except British citizens are permitted to go to the top of SIGNAL STATION, although other parts of the heights are sometimes visited by strangers. Near the top is **St. Michael's Cave**, a vast circular chamber with stalactite columns and lofty arches. It contains a black fathomless gulf, which some years since became the tomb of two English officers, who accidentally fell into it. It is believed by many that through some subterranean passage at the bottom of this abyss, the African apes, which now inhabit the Rock, passed originally from the African shore. These apes are so intelligent that the natives assert that they can speak but hide the fact lest they should be made to work. They are as much respected as are the storks in Holland, in spite of the fact that they do not respect the rights of the owners of adjacent fruit trees. C. D. Warner

suggests that they would afford a fine field for Positivist missionaries! Most people are sceptical that any apes remain.

The **View** from the top of the Rock is one of the grandest in the world, overlooking two continents and embracing two seas dotted with ships from every nation in the world. Just opposite is the companion rock and Spanish fort CEUTA, often named Cibyla, the mount of God. To the eastward in Spain, twelve miles away, is TARIFA, where the Barbary pirates maintained a great fortified castle, and exacted generous toll from every ship which passed by,—hence the word "tariff," the derivation of which may furnish free traders with an excellent text as well as illustration. The Moorish range of mountains, the SIERRA BULLONES with its highest peak the "Gibel Musa," forms a majestic background.

Just opposite is the city of ALGECIRUS, which may be reached in half an hour by a steamboat which makes frequent trips. Beyond to the east, separated by the bay and a large forest, is TRAFALGAR, where Nelson gained his greatest victory at the cost of his life, October 21, 1805.

A walk along the **Line Wall** nearly two miles long gives a full view of the Spanish territory and defenses, and of ROSEA BAY, a beautiful basin whose waters are still and deep, but which might not prove a peaceful haven for ships in time of war, as the bay is fairly surrounded by guns.

## THE PEOPLE

The streets of the town present a remarkably cosmopolitan appearance. The Barbary Moors with their snow-white turbans, the Arabs with hooded garments, bare legs and yellow slippers, the Highland soldiers in their bright-coloured characteristic uniforms, long-bearded Jews in gabardines, Turks in their baggy trousers, together with a mingling of Spaniards, Portuguese, Africans, Maltese, Levantines and picturesque Moorish beauties,—all serve to make a bizarre and memorable picture in its strange mingling of the twentieth and fifteenth centuries.

VIEWS OF GIBRALTAR

## LINEA

England has busied herself more with her fortifications than with the moral and religious redemption of Gibraltar. Yet one only needs to cross the border past the "neutral ground" to the adjoining Spanish town of Linea, or Lenea, with 31,862 inhabitants, to see how vastly superior is the English administration. It is a lamentable picture of sloth, filth, stagnation and degeneracy. Let the visitor compare it with any town of its size in the United States, England or Germany, and the result will be stern judgment upon the Spanish government as it now exists.

Passing through some filthy and noisome narrow streets, which have not a sign of modern sanitary improvements, we visited a school of about forty boys, all of them, including the teacher, smoking cigarettes. Some were seated lazily on the floor, and scarcely a single one showed any sign of application to the supposed work in hand. And yet only a small proportion of the boys in Spain (to say nothing of the girls) have even such inadequate advantages.

## RELIGION AND EDUCATION

There are four religious bodies at work. As Gibraltar is largely Spanish, although the clean streets and absence of beggars make a pleasant contrast to Spanish cities generally, the prevailing religion is of course Catholic, there being fourteen Catholic churches. The ENGLISH CATHEDRAL is well attended, though wholly by officers, soldiers and English residents. The WESLEYAN METHODISTS are doing active work, not only among the troops, but also among Spanish-speaking people. They have a number of communicants and Sunday-school scholars and about three hundred day-school pupils. There are sixteen elementary schools, of which twelve are Roman Catholic, with 2,604 pupils. There are also several private English schools.

The FREE CHURCH OF SCOTLAND has a church built in 1854 with a pastor and fifty-nine communicants. Its congregations are largely made up of soldiers in the Scotch regiments. The

pastor has expressed himself as particularly happy when there is a Scotch regiment stationed there, as he is sure to have some stalwart Scots with the "gift of prayer," for the genuine Scot is apt to take his religion as much in earnest as he does his fighting.

Taken as a whole, the religious condition of Gibraltar leaves very much to be desired, especially when it is remembered that England is in absolute control.

## PRACTICAL HINTS

HOTELS.—The best hotels are Cecil, Bristol and Europa. Charges from twenty-five pesetas a day upwards.

CARRIAGES.—The charge for carriages is three shillings an hour for two persons, with extra charge for every additional passenger. A ride around the southern end of the Rock, with a jaunt across the "neutral ground" to Linea, will be found most enjoyable. A strict bargain as regards rates should be made in advance to prevent overcharging.

MONEY.—Both English and Spanish money are current, the shopkeepers preferring to receive English money which is nearly at par, and giving Spanish silver in change. For information regarding Spanish money see under Cadiz.

Gibraltar is a free port, and hence goods of great variety can be purchased reasonably. Linens, Maltese lace, ebony and ivory articles, brassware, embroidered shawls, silk underwear, gaily-colored scarfs of (fibre) silk, Spanish silk (mostly mercerized) mantillas, leather goods, fine drawn-work and oriental ware are shown in bewildering display.

CLIMATE.—While the weather in early spring is usually balmy and delightful, storms accompanied with the cold winds from the mountains sometimes make sight-seeing far from agreeable. At such times extra wraps are indispensable. In summer, the heat at noonday is trying.

CONSUL.—The American Consul, Mr. Sprague, will be found a most courteous gentleman, in case his services should be required. He is the third generation as regards the Amer-

ican consulate in Gibraltar, his father, who served nearly half a century, being appointed by President Polk, and his grandfather having been appointed by President Jackson. The importance of our country being so well represented is obvious from the statement that 6,496 vessels in 1920 came into the harbour, and tens of thousands of Americans annually visit the Rock.

CUSTOMS.—The Custom House examination takes place at the Harbour Gate. Firearms and liquors are prohibited and tobacco is heavily taxed.

The question of custom house examinations here and elsewhere does not affect those who make the round trip on the same steamer in one of the cruises from the United States, which have in recent years become so popular. All purchases made in the various countries visited can be brought to the steamer, where there are facilities for storing articles in the hold. In such a case there will be no customs examination in any countries through which the tourist passes, until he arrives at the United States Custom House. When people remain longer in Europe and return home on a later ship, the steamship company will store trunks in European ports. It greatly complicates matters to send baggage in advance to United States ports.

It may not be amiss to remind our American readers that the government permits each person to bring a hundred dollars worth of purchases into the country without the payment of duties. This does not include garments that have actually seen wear. In order to expedite matters at the Custom House on returning home, it will be well to keep a memorandum of all purchases, which should be "declared" together with the prices paid, to the custom officers. It will save much annoyance and delay if this is carefully done.

Another advantage of making the round trip on the same steamer is the fact that in nearly every case tourists have the privilege at seaport towns of returning to the ship every night to occupy their staterooms, and they thus avoid the necessity of packing and handling of baggage, as well as the expense of

hotels. This is not true in the Holy Land, Egypt or Rome, where the tourist management usually provides hotel accommodations. Persons, while at seaport places, who prefer to stay on shore at night instead of returning to the ship, can usually find good hotels, the prices at the best being about four or five dollars a day and upwards.

## RONDA

As people who stop at Gibraltar sometimes take the trip to Ronda, it may be well to give it brief attention.

The route is by steamboat from Gibraltar (Commercial Pier) to Algeciras, a town of 13,300 inhabitants, which came into prominence during the Moroccan Conference of the European Powers in April, 1906. A railroad then leads northward to Ronda 65½ miles distance, gradually climbing the slopes of the *Sierra de Ronda*, going through many tunnels and crossing picturesque ravines past forests of cork trees, until the train arrives at Ronda 2,460 feet above the sea.

Ronda was once a stronghold of the Moors but is now noted only for "its bridge, its bull fights and its fair." It is built beside a chasm of the river Tajo, and the visitor looks down upon a sheer drop of 400 feet. Mountains encompass the town about, some of them more than a mile high.

The deep chasm, at the bottom of which the river torrent finds its way, is only two hundred and thirty feet wide at its narrowest point, and here a single span bridge, the Puento Nuevo, is erected. The Mina, an underground staircase, descends to the bottom of the gorge, originally constructed by Christian slaves. Other attractions are the "hanging gardens" on the edge of the ravine and the Bull Ring. The Hotel Reina Victoria and the Royal are good and the climate is most invigorating.

# MADRID

A trip from Lisbon to Madrid is sometimes included in Cruises, the distance by rail being 545 miles.

The environs of Madrid are not inviting, as the city is situated on an arid and wind-swept plateau with an altitude of 2,190 feet. It has a population of 764,139 (1921), and is notable not only as the city of rather imposing royalty, but as the home of Cervantes, the author of *Don Quixote* (whose statue may be seen in the Plaza de las Cortes), as well as of the greatest of Spanish artists, Velasquez.

Its most impressive claim to distinction is, however, its Museo del Prado, in many respects the most notable gallery in the world. In its Spanish department it has 64 pictures by Velasquez, 46 by Murillo (although his finest works are to be found in Seville), 58 by Rivera, and 14 by Zurbaran. Among the conspicuous works of other painters are 10 by Raphael, 16 by Rubens, 22 by Van Dyke, 16 by Guido Reni, 43 by Titian, 54 by Tintoretto, 25 by Paul Veronese, besides numerous works of El Greco, Goya, Fra Angelico, Mantegna, del Sarto, Giorgione, Correggio, and many others. There are more French masterpieces than in any other European gallery except the Louvre. In the great oval hall, called the Salon de la Reyna Isabel, are grouped the chief treasures of the collection. Complete catalogues are available.

The Real Academia de Bellas Artes also contains about three hundred pictures, with some works by Murillo, Goya, Rubens, Zurbaran, and others. The Museo de Arte Moderno has some interesting modern pictures and sculptures. The Museo Arqueologico Nacional has an attractive collection of archeological and ethnological objects.

The Palacia Real, or Royal Palace, is a very large but rather plain six-story structure, in the form of a quadruple, its sides being 500 feet in length. It has about thirty rooms on the first floor, the finest being the Hall of the Embassadors, with the Royal Throne and rich decorations of tapestries and sculptures. Other conspicuous parts of the Palace are the Chapel, the Library, the Theatre, and the room containing a superb collection of Flemish tapestries.

The Royal Armeria (Museum of Armour) has some rare historical pieces of armour once belonging to some of the

most conspicuous European personages of olden times. The Museo de Artillerea also has an interesting collection, giving a complete summary of the development of artillery from the twelfth to the seventeenth century, as well as the flags in use during the Spanish conquest of America. The Naval Museum, the Natural History Museum, the Botanical Garden, the University, and the Palace of Congress, all have their specialized attractions.

The Church of the Atocha, a modern structure in the Romanesque style, is the Church of Royalty and official ceremony, and contains the tombs of many notable men. The new Cathedral de Nuestra Señora de la Almudena is not particularly noteworthy.

The Plaza de Toros, or Bull Ring, is one of the largest in Spain. Bull fights usually take place on every Sunday from April to October. Entertainments are also given in the Comic Opera House and in prominent cafés.

El Retiro is a very large park containing 353 acres and is elaborately decorated and forms the chief pleasure ground of Madrid. The Prado is the principal boulevard, although no longer the most fashionable, it having been supplanted by the Paseo de Recoletos and the Calle de Alcala. The Plaza de Madrid is also an important centre. The best shopping thoroughfare is the Carrere de San Jerónimo. The Puerta del Sol is the official centre of the city, eleven busy streets centring upon it. The Puerta de Toledo and the Puerta de Alcalá have Arches commemorating historical triumphs. The Plaza Mayor, which is completely walled in, is one of the most unique centres in Europe and leads down to the old Toledo gate.

The Royal Palace of the Pardo, called the Escurial, about seven miles from Madrid on the right bank of the Manzanares River, which frequently has no water in it, is a large structure forming a rectangle 675x530 feet. It has fifteen entrances and is regarded by the Spanish as the eighth wonder of the world. It was built in 1685 by Philip II. It has fine frescoes and mosaics and rich tapestries and valuable paintings, and contains also a chapel, a pantheon, with the remains of Charles V and others, a library, and the royal apartments.

Principal Madrid hotels are the Ritz, the Palace, and the de la Paix.

# NORTH AFRICA

## INCLUDING MOROCCO, TANGIER, ALGERIA, TUNIS, TRIPOLI AND BISKRA

### PRELIMINARY FACTS AND FIGURES

MOROCCO.—Sultan since 1912, Mulai Jusef. Government an absolute despotism, but France and Spain dominate. Six Ministers, whose position is nominal. The Spanish Zone has about 9,000 sq. mi. This has been jeopardized owing to the defeats of the Spanish troops by the Riffs, descendants of the ancient Moors. There is talk among the Mohammedans of forming a North African Republic, similar to that of Turkey. This is causing much anxiety to France, lest her hold in North Africa should be shaken, and England, too, is anxious to maintain the "status quo," because of the proximity to Gibraltar, and the safety of her Mediterranean trade routes.

The French Zone is 221,500 sq. mi., with a population of about 5,500,000. Rabat, where the French Resident-General, Theodore Steeg, resides, is the ,seat of Government. In French Zone the imports are (1924) 925,411,000 francs; exports, 622,182,000 francs, mostly cereals, eggs, and phosphates.

The Army has 22,000 French and 47,000 Moroccan troops. 2,636 ships, of 2,102,698 tons, entered Moroccan ports. There are 914 miles of railway. A postal service has been established under French control.

TANGIER.—Tangier, by International agreement, in December, 1923, became a neutral zone with 140 sq. mi. Its government is directed by a Frenchman, assisted by a British and a Spanish Deputy. There is an international legislative assembly of 26 members. No fortifications can be constructed. Tangier has 700 Europeans, 12,000 Jews and 26,000 Moors. The French currency is most prevalent in Tangier. New port works are being carried on by an international company with a concession for 67 years. Two breakwaters forming the inner harbor are to be completed by 1930. Spain is now trying to get entire control of Tangier.

ALGERIA.—Algeria, now an integral part of France. The Governor General is Maurice Violette. The country

is largely self-supporting, except expenditures on war, marine, and railways.

Area, 222,180 sq. mi.; population (1921), 5,802,000, of whom 831,000 are European. The largest cities are Algiers, 206,595; Oran, 141,156; and Constantine, 78,220. The natives are Mohammedans. The Roman Catholics have two bishops and 386 priests, the Protestants 13 pastors and the Jews six Rabbis, all receiving government grants. In 1920 the Schools had 168,195 pupils. The Algiers University has 1,414 students.

Revenues (1926), 642,374,000 francs; expenditures, 642,374,000; imports (1925), 3,275,486,000 francs; exports, 2,403,838,000. The fertile area is small but yields excellent crops. In 1925, 4,067 vessels with 6,832,000 tons entered its ports and there were 2,465 miles of railway.

TUNIS.—Ruler is Sidi Mohamed el Hadib Bey, ascended throne 1922. The real ruler is the French Resident-General, Lucien Saint. Since 1883, Tunis has been a protectorate of France. French Army of Occupation, 25,000 men. Area about 50,000 sq. mi. European population, 156,170; native, 1,938,920; City of Tunis (1921) had 171,672 inhabitants, City now has a channel for entry of sea-going vessels. Population mostly Mohammedan, with 35,000 Roman Catholics and 30 Protestant missionaries. Schools have 51,450 pupils.

Revenue (1925), £10,251,000; expenditures, £10,238,000; imports, £37,117,000; exports, £23,894,000. There are 1,260 miles of railway. Legal currency is French, which is good only in Tunis.

TRIPOLI.—Annexed to Italy in 1912. Two districts, Tripolitania and Cyrenaica. Area, 406,000 sq. mi. European population, 28,000; native, 775,000. City of Tripoli has 73,000. Army of 23,000, of which 15,000 are natives. Imports (1923), 93,000,000 lire; exports, 32,000,000 lire. There are 163 miles of railway.

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# I—TANGIER

*"A fair and whited sepulchre, full of dead men's bones."*

AS Tangier is only about three hours distance from Gibraltar, it is getting quite customary for tourists to make a short trip to this representative city of Morocco, now the centre of a neutral zone.

## MOROCCO

The greater part of this vast region is quite unknown to tourists. A considerable portion of it consists of fertile plains occupied by Moorish tribes, where there is reasonably safe travelling; but much the larger part consists of mountainous regions and desert plateaus occupied by the fierce Berbers, where brigandage and murder are rife, even the Moors of the plains being afraid to venture into these fastnesses.

Northern Morocco is not unlike southern Spain in climate and products, and, while mines have scarcely begun to be developed, it is believed that the mineral resources are quite as rich as those of Spain. In the plains, the date-palm, oranges, figs, olives, walnuts and pomegranates flourish with only a modicum of cultivation, and large harvests in wheat, barley, beans, grapes, and all manner of fruit could easily be raised. When the empire is opened to European enterprise and industry, and the people are delivered from their bondage of oppression and lethargy, Morocco will become a considerable world factor.

Morocco shares with Northern Africa the course of history in which successively the Phœnicians, the Romans, the Goths, and finally the hordes of Islam all played a part. There has been a rapid deterioration since the "Golden Age" of Morocco in the thirteenth and fourteenth centuries. The Moors

seem to have lost even the spirit of daring that characterized it in the seventeenth and eighteenth centuries, when Moorish piracy was carried on with a high hand, and thousands of Christians languished in hopeless bondage in its interior.

England in 1662 held possession of Tangier, but through mismanagement and indifference, she lost this important foothold upon North Africa, and hence the history of Morocco is far less hopeful than it otherwise might have been. In recent years, France and Spain, with the tacit agreement of Great Britain, have divided this great empire, France controlling much the greater portion of 221,500 square miles and 5,400,000 population, but Spain having an area of 10,000 square miles, covering a zone extending 200 miles along the Mediterranean, including Ceuta and formerly Tangier. Germany, before the war, strongly questioned this arrangement, but has now ceased to be a factor. It will be a signal advantage to have France and Spain control this territory, quelling Moorish disturbances and hastening the march of civilization.

Formerly, the Moorish government represented oppression, bribery, injustice and plunder, and before the advent of France and Spain there was not a newspaper, a post-office, a hospital or an asylum in Morocco. At first, Morocco accepted the new régime, and the effect of the rapid European development was marked. There is an adventure of European modernity with Oriental barbarism.

Within the last two years Abd-el-Krim, who formerly was a simple clerk of the Spanish administration, fomented an insurrection among the Riffs, with most disastrous results to Spain, which was at first alone involved. Within the past year, however, France was drawn into the conflict by the bombastic arrogance of Abd-el-Krim, and since then the fortunes of war have changed. Marshal Lyantey, who had served France so brilliantly in Morocco for fifteen years, retired and was succeeded by Marshal Petain, once victor at Verdun, who rapidly pushed his forces over the previously lost territory. Spain, thus reinforced, succeeded in taking

Ajdir, the capital city of Abd-el-Krim, which led to the complete overthrow of the rebellious Chieftain, and he has since been banished with his harem and a few followers.

Although the Riff rebellion has collapsed, it has added 3,500,000,000 francs to France's burdens, and nearly bankrupted Spain. Spain now demands complete control of Tangier.

## TANGIER

A representative of the Sultan still lives in Tangier, but the Palace is no longer occupied, and his lieutenant-governor no longer dispenses justice, or, rather, injustice. The city government is now directed by a Committee of Control, representing three nations: France, Spain, and England.

**The Prison,** which still stands in the Kasba, formerly was divided into two parts, the one for city criminals and the other for the surrounding country, and the following description formerly was true. In each case the prisoners are huddled together in one large interior court, the innocent and guilty, the old and young, those convicted of petty offenses and those guilty of the most desperate crimes. The country prison is three times as large as the other and has a number of brigands and murderers among the convicts. No provision is made as regards a supply of food for the prisoners, all being thrown upon the charity of their friends or of the public, except so far as they are able to earn a few farthings by platting palmetto grass into paniers used as donkey saddles. As a consequence, nearly all are in a state of semi-starvation, and undoubtedly a considerable percentage actually die from lack of food.

**The Soko, or Market-place** presents a striking scene full of Oriental colour and animation. Sundays and Thursdays are the great market days when the entire populace seems to be in evidence. A great variety of wares is exposed for sale, including flour, nuts, butter, dates, fresh fruits, unappetizing-looking sweetmeats, as well as bundles of grass for the food of animals. It is the favourite resort of all sorts of fakirs, includ-

ing groups of musicians making barbaric noises on strange instruments, and snake charmers, who use poisonous reptiles in their performances and antidote the numerous bites with efficacious plants. Usually, the poisonous fangs are extracted.

**The Streets** of the town are extremely filthy and noisome, alive with camels, donkeys, beggars, and lepers. The latter seem to have the right of way, and are not reassuring objects as they jostle tourists in the narrow streets. In spite of the fact that there is not a street wide enough for a vehicle, and that many of the streets are mere dark alleyways, they are entirely safe, even without guides. **The Bazaars** are not extensive and most of the goods are imported from various parts of Europe. Visitors can, however, visit the primitive looms and potteries, and brass-tray shops, and get articles of rather rude manufacture that are genuine.

**The Mosques** are absolutely closed to all Christian "infidels," but all external evidence, as well as hearsay, indicates that the tourist loses very little by this prohibition. In fact there is not a single Moorish building in Tangier that could make the slightest claim to beauty. This gives a good idea of the deterioration of the Moors since those halcyon days 600 years ago, when the Moors actually were far in advance of Christian Europe in architecture, science and culture.

It is possible for ladies to be admitted to the **Harem** of a former governor by making a present of money or sweetmeats to the inmates. In the streets the Moorish women are heavily veiled, except those of the lowest classes and the Jewish and Spanish women. It is surprising to see the fair complexions combined with dark lustrous eyes of many of the children and young girls, often joined with a considerable degree of beauty. Owing to the fact that young girls are married at the immature age of ten or twelve years, and that their life is a program of drudgery and insufficient food, there is little evidence of charm left after they have reached the age of twenty-five or thirty. Even on the attractive faces of young children there is already stamped an expression of sadness and hopelessness.

## THE ENVIRONS

While the town of Tangier is scarcely an inviting place for residence, there are a number of English people, as well as a few Americans, who have permanent homes of surpassing beauty in the surrounding hills, who live here on account of the fine climate which prevails not only during the winter and early spring, but even during the summer months. The climate is unusually equable in the summer, owing to the constant breezes from the sea. There are some cases of people who attain vigorous health here, to whom the Riviera and Southern California had previously given little promise of recovery. There are many attractive homes of Europeans in the higher altitudes in the vicinity of Tangier. Mr. Ion Perdicaris, an American citizen, had a beautiful home here, and some years ago his remarkable capture by Moorish Berbers and his subsequent release through concession made to the brigands by the Moorish government attracted world-wide attention.

Those having time for a day's excursion are advised to take the trip to the **Spartel Lighthouse**, visiting the "Caves of Hercules" on the way. Horses or mules are necessary for this trip, and these can be obtained at a reasonable cost. The way at first leads through mountainous country affording beautiful views, but gradually comes out into a picturesque desolation of bold, rugged masses of rock.

The Lighthouse at Cape Spartel is the only one in Morocco. It is set up in one of the most important locations for the safety of shipping that can be found in the world. Formerly scores of vessels, which sought to enter the Straits of Gibraltar, perished on the rocks. It was long in dispute as to who should build the lighthouse upon this commanding site that now lights the entrance of the Mediterranean to more than 4,000 vessels each year. The Sultan declared that Morocco did not need the lighthouse as Morocco had neither ships nor commerce, and no single European power seemed ready to assume the expense of building and maintaining such a structure. The

Sultan at length made the proposition that if the Powers would design a lighthouse and maintain it after it was built, the government of Morocco would bear the expense of its erection. This generous offer was quickly accepted, and as no limit was set to the cost, no expense was spared, and a magnificent structure, equalled by few lighthouses in the world, was built. Each of eleven Powers of Europe contributes $300 annually to its maintenance. The light is multiplied a hundredfold by powerful reflectors, and is visible over a radius of more than twenty-five miles.

## RELIGION

For some hundreds of years FRANCISCAN FRIARS have carried on their work in Morocco, and there are a number of cases of martyrdom among them, but there seem to have been few permanent results. Protestant missions date from 1875, when the LONDON JEWISH SOCIETY began a small work. The BRITISH AND FOREIGN MISSIONARY SOCIETY began its efforts in 1883, and a year later the NORTH AFRICAN MISSION was established. The MILDMAY MISSION TO THE JEWS has a small work in Tangier, and since 1891, the GOSPEL UNION of Kansas City, has established its central station for Northern Morocco in this city. Results are extremely meagre, although good work has been done along educational and medical lines.

## PRACTICAL HINTS

STEAMERS.—Regular steamer trips are made from Gibraltar on Tuesdays, Thursdays and Saturdays, and sometimes daily during the season. The distance is about thirty miles, the time three to four hours, and the fare is reasonable for cabin passage.

MONEY.—French money is current, but it is well to be supplied with Moorish money, which is convenient for very small purchases or for fees. One must guard against dishonest money changers.

The LANDING TARIFF is reasonable, but landings are often

difficult in bad weather. The only articles requiring the payment of duties are narcotics and firearms. Comfortable HOTELS are the *Continental,* near the pier, and the *Villa de France* outside the town. There are three POST-OFFICES,—British, French and Spanish. Morocco has no post-office of its own in all its dominions. DONKEYS with a man can be hired for excursions and also horses at a higher rate.

## II—ALGIERS

"*Algiers is a diamond set in an emerald frame.*"—Arab Proverb.

FROM Gibraltar the course of Mediterranean Cruises usually leads 410 miles southeast to Algiers, which is the largest city in the province of Algeria. In reality, ALGERIA is made up of three provinces (of which Algiers is the central one), the whole having an area of 222,180 square miles, the entire distance along the Mediterranean being 600 miles, and the inland territory extending from 100 to 250 miles from the coast. While the interior is largely undeveloped, with here and there a Moorish village or fortified camp, the palms and vineyards and orange groves around Algiers make it a very "garden of the gods."

### HISTORY

Algeria was conquered by the Romans in 46 B. C., and according to Pliny was regarded a valuable possession because of its fruitfulness. It was captured by the Vandals in 436 A. D. and by the Arabs in 690. Princes of Arab blood reigned over the northwest coast until the end of the twelfth century. The coast of Barbary became the dread of every Mediterranean cruiser. "They were friends to the sea and enemies to all that sailed thereon."

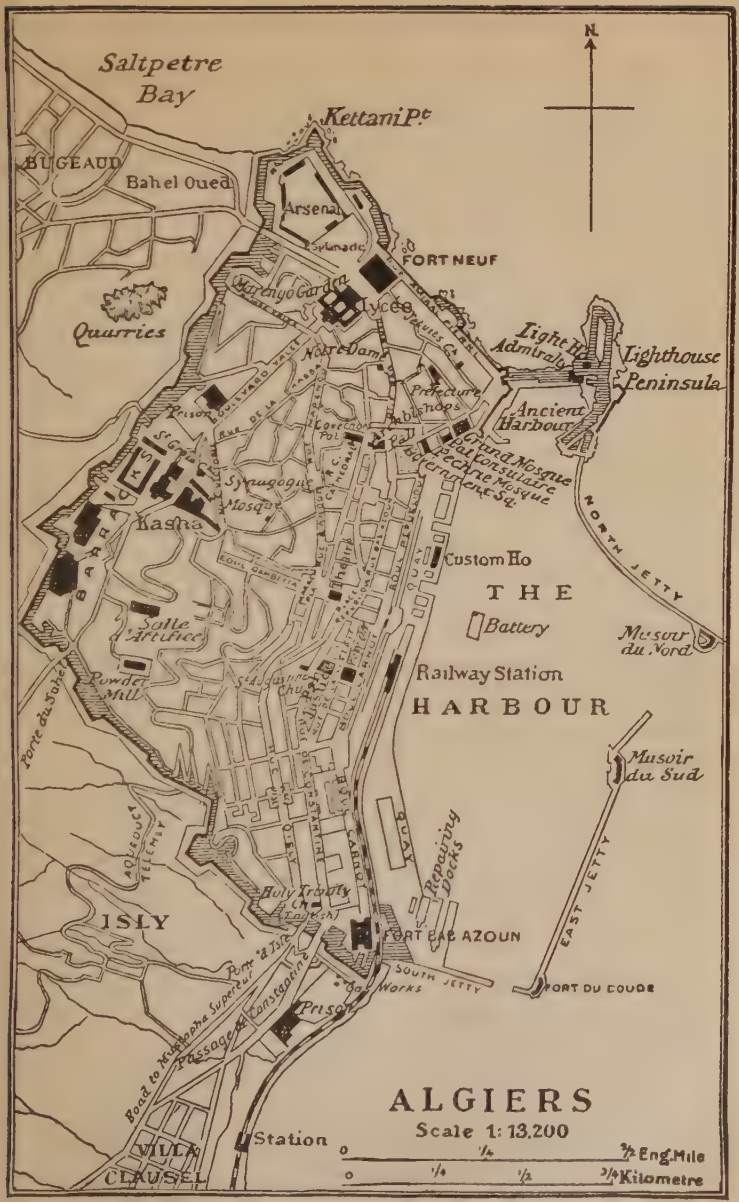
Spain took it upon herself to rid the seas of these pirates, whereupon Selim Entemi, the prince of Algeria, appealed for help to HORIC (called Barbarossa because of his red beard), the most powerful leader among the pirates of the Levant. He came and was received by Selim with open arms. Horic, however, caused Selim to be assassinated and proclaimed himself King. Selim's Arabian bride Zaphari repelled the advances of her husband's murderer, choosing self-destruction rather than submission.

But Barbarossa fell in battle after a vain attempt to cope with Spain, and was succeeded by HAYRIDDEN his brother (also called Barbarossa), who was even more enterprising, although less cruel. In order to protect himself against Spain, he became a vassal of Solyman, the Grand Seignior of the Turks. With his cooperation he entered upon a series of victories, but was completely defeated in 1535 by the army of Charles V. of Spain, and took refuge in the Turkish court.

The piracy, however, under Hassan Aga, a Christian renegade, continued to be actively maintained. In 1541, CHARLES V. in person, with 140 ships and 30,000 chosen men, including the Knights of Malta and the chivalry of Spain, the entire expedition being consecrated by the Pope, proceeded against Algiers. The fleet was wrecked in a frightful storm near Algiers, and about a hundred ships were destroyed, and most of the army were killed or imprisoned by the Algerines. Charles V. himself barely succeeded in escaping with a remnant of his army. For a time "an onion was the price of a captive Spaniard," and the power of Spain was broken.

A little later, FRANCE sought to humble Algeria, and after several fruitless efforts, a French fleet in 1652 abducted the Turkish Viceroy. In retaliation the Algerines swept the coast of France with fire and sword. As a return compliment, Louis XIV sent the celebrated Du Quesne, who with the aid of newly-invented bomb-vessels laid Algiers in ashes.

The piratical expeditions, scarcely checked by this disaster, continued with unabated vigour, so that not only the European



N.
Saltpetre Bay
Kettani Pt
BUGEAUD
Bahel Oued
Arsenal
Esplanade
FORT NEUF
Marengo Garden
Lycée
Quarries
Notre Dame
Light Ho Admiralty
Lighthouse Peninsula
Prefecture
Ancient Harbour
Prison
Pal
Grand Mosque
Pal Consulaire
Pechie Mosque
Government Sq.
Synagogue
Mosque
Kasha
BARRACKS
NORTH JETTY
Custom Ho
THE
Battery
Musoir du Nord
Salle d'Artifice
Powder Mill
Railway Station
HARBOUR
Porte du Sahel
Musoir du Sud
Repairing Docks
EAST JETTY
Holy Trinity Ch (English)
ISLY
FORT BAB AZOUN
SOUTH JETTY
Gas Works
FORT DU COUDE
Prison
Passage de Constantine
Station
VILLA CLAUSEL
ALGIERS
Scale 1: 13,200
0 1/4 3/2 Eng. Mile
0 1/4 1/2 3/4 Kilometre

countries but even the young AMERICAN REPUBLIC suffered from these depredations. An average price of $3,000 per person was demanded for captured Americans, which President Washington refused to pay because he considered the price exorbitant. Certain concessions, however, were made, although it is difficult to realize that in 1795 this country paid $721,000, and even as late as 1812 a payment of $22,000 a year tribute was made in stores and munitions.

The United States may claim the honor of being the first to throw off the degrading yoke of paying ransoms and tribute. In June 1815, Commodore Decatur appeared before Algiers to give official notification to this effect, and to demand immediate release of all Americans held in slavery. The crafty Dey, impressed by the resolution of the Admiral, and recognizing that Algiers lay at the mercy of the American fleet, acceded to the demands, but asked that in order that he might not lose prestige with other nations, the United States should merely continue a nominal annual gift of some powder. But the sturdy Commodore grimly declared that "if the Dey took the powder, he must take the balls too," and the unwilling Dey, not relishing the implied suggestion, had no resource left but to accept this new American Declaration of Independence.

In 1816, the Parliament of ENGLAND took steps to make these African States observe the law of nations, and Lord Exmouth, after having been once deceived by false promises, nearly destroyed Algiers and brought the humbled Dey to terms, releasing 1,211 Christian slaves, and getting the absolute promise that slavery should cease.

Still, it was not until 1830, when a FRENCH ARMY under General Bourmont routed a force of 40,000 men, Algeria thus becoming a French colony, that piracy and slavery really came to an end. It has not proved an easy or a valuable acquisition, for there has been a number of insurrections, notably the one under Abd-el-Kader, who was reverenced by the Arabs as a Moses of deliverance. The surrender of their leader in 1848 gave the final blow to Turkish rebellion, although colonization

has continued difficult because of the theft and incendiarism of the Arabs. A strict military rule was maintained until 1870, when General Chanzy was made the first Governor-General in a new form of government which was placed upon a civil basis.

## DESCRIPTION

The **View of Algiers** from the bay, with its terraces of dazzling white, and the emerald hills in the background blending with the purplish haze and the azure sea, together makes a picture never forgotten. The city is set in a shrine of green, and there are many fine avenues of trees in modern Algiers, and palms, orange, plane and pepper-trees are everywhere in evidence. Back of the city about two miles to the east is MUSTAPHA SUPERIEUR, the beautiful residence suburb with its fine modern hotels and its villa terraces embowered in floral splendour. Thirty miles distant is MT. ATLAS, the highest peak in all that region, although this is not the Atlas with "its head in the clouds and its feet in the sands," of which the poet speaks, the latter being in Morocco.

The city is composed of two distinct parts, of which the lower is **French Algiers**, as gay and modern as Paris itself, fronted by the BOULEVARD DE LA REPUBLIQUE, 3,700 feet long, and costing $15,000,000. Beginning at the PLACE DU GOVERNMENT, the finest square in Algiers, and forming a promenade overlooking the sea almost through its entire length, this Boulevard makes a most noble and impressive picture. About half-way it enters the PLACE BRESSON, a fine public garden, and extends to FORT BAB-AZOUN (Gate of Sorrows). A tramway runs the entire length of the Boulevard de la Republique. Most of the fine French shops are on this Boulevard and on the RUE BAB-AZOUN, which is next to it.

A startling contrast to the French district is the **Arab Algiers**, which rises to the west of the Place du Governement. The tall windowless houses facing defiles, too narrow and steep to be accessible to vehicles, give an Oriental picture that is not surpassed by any city in the East. The steepness of the streets,

forming an unbroken series of steps, may be judged from the fact that there are over 500 steps before reaching the eminence where the Kasba stands. This Arab quarter is certainly the chief place of interest in Algiers, and deserves careful study in spite of the fact that it is none too cleanly and fragrant. It is the Orient in all the primitive conditions of five hundred years ago. The strangely costumed people, the narrow alleys so dark that at times one is almost compelled to feel one's way, the booths facing the streets along their entire fronts, the people doing their buying and selling, their eating and sleeping, their praying and gambling in full public view, all make a most unique and striking picture.

It should be said to the credit of the FRENCH ADMINISTRATION that the streets are perfectly safe for strangers, and even for women visitors unaccompanied by guides. No attention should be paid to the clamouring crowd volunteering their services as guides, as they talk no English, and are almost sure to make extortionate demands for money. The presence of a French soldier will make them disperse in haste, and a refusal to listen to their importunities will soon cause them to desist. In spite of the crooked and tortuous streets which seem so complicated that a tourist declared he met himself five times in trying to find his way, there is no danger in being lost, as all the paths finally converge at the Kasba at the summit, and coming down the hill, every defile finally emerges into the French quarter.

The Arab town is rapidly diminishing, as many as 300 of the old houses having been destroyed in one year. In a comparatively few years Algiers will be a modern French city, which will be a great advantage so far as civilization and sanitation are concerned, but much of its characteristic glamour will have disappeared.

## PIRACY

There are still some genuine Algerian pirates in the way of cab-drivers, who while driving are experts at killing time, but

who can find many pretexts for overcharging, and are voluble in demanding their excessives fares. An appeal to a French police officer or soldier soon brings them to terms. People who stop at the French or German hotels also find that the proprietors are not far behind in extortionate rates.

It seems almost incredible as one looks at the cowed and stupid and lazy Arabs of to-day that a hundred years ago their forefathers held the whole civilized world in terror. The ghastly extent of Algerian piracy will be best understood by the statement that altogether 3,000 vessels fell into the hands of these cruel ruffians. In six years (1674–1680) England alone lost 350 ships and had 6,000 of her subjects enslaved. In the middle of the sixteenth century CERVANTES, the great Spanish writer, was a slave in Algiers for almost six years, and some of his experiences are reflected in his *Don Quixote*. A place near the Jardin d'Essai where he was hidden at the time he made his escape, is still shown.

In the year 1793, there were 115 American slaves in Algiers, and Benjamin Franklin on his death-bed kept appealing for their emancipation. It is hard to realize that a hundred years ago the Dey and his bloodthirsty pirates had complete sway of the Mediterranean, and that the only American and European residents in Algiers were slaves who worked in chain-gangs. It is estimated that over 600,000 Christian people have suffered the nameless horrors and atrocities of Algerian bondage, of whom only the smallest proportion ever escaped or were ransomed. These represented every nation, and every rank from the humblest seamen to scientists and noblemen of the realm, and worst of all, delicately nurtured women and children. This piracy is the "Chamber of Horrors" of human history!

## THE PEOPLE

The first impressions of Algerian natives which the tourist gets are from the sailors and boatmen in connection with the tenders or boats used in landing. They are certainly a pirat-

ical and cutthroat-looking gang, decidedly picturesque yet anything but clean. Although they are the descendants of pirates, they are not adepts at managing a boat. A more utterly stupid and incompetent set of men never sailed the sea than the present-day Algerian boatmen.

The population of Algeria in 1921 was 5,800,000. Algiers has 138,708 (including suburbs), of whom two-thirds are European. There are several distinct types of native population: the MOORS, of mixed Spanish and Arabian pedigree, who have greatly degenerated, being mostly beggars and petty labourers; the ARABS or Bedouins, who also look like a conquered race, being stolid and squalid and quite often afflicted with disfiguring ophthalmia; the KALOUGIS, who are descendants of Turks by native women, of whom the number is not large; and the KABELES, who form the largest part of the native population. The last mentioned are from the mountains, and hence are a pure race, showing traces of Greek and Roman elements in complexion and laws, and even of the Christian customs of the early centuries. Their character lends itself to social progress, they being industriously engaged in gardening and artisan employments. The JEWS are the most powerful factor in trade, and there are many shops presided over by long-bearded sons of Abraham who are adepts in selling Algerian curios (made in Paris) to unsuspecting strangers.

Taken as a whole, the streets of Algiers show a striking panorama of motley Oriental peoples, with the extremes of the most cultured French life contrasting strangely with the vagabondage of the desert.

It may be hoped that tourists may be fortunate enough to see MOHAMMEDAN PILGRIMS embarking for their pilgrimage to Mecca. They go as far as the Arabian Gulf by water, and from there they walk to Mecca. There are usually several thousand huddled in each of the small vessels used for their transportation, and ordinarily many die on the journey both on the vessels and amid the frightful unsanitary conditions so prevalent in Mecca. But this fact does not deter others from

seeking to carry out the great ambition which burns in the breast of every Mohammedan, namely to be a pilgrim to the holy shrine of Mecca. The contrast between modern American tourists on their way to Jerusalem and these survivors of mediæval conditions on their journey to their sacred city, is certainly startling, and is a wonderful commentary on the superiority of Christian civilization.

Since 1865, all natives have been permitted to become French citizens by placing themselves under the civil law of France, and they are then admitted to all grades of army, navy and civil service positions.

## PLACES OF INTEREST

The most striking object on approaching the city is the great MOLE OF THE PENON, which formed the ancient harbour. Originally a Spanish fort, it was connected with the mainland by a Mole (a stone break-water) which took 30,000 Christian slaves three years to build.

**The Kasba**, which is the Citadel and Palace of the Deys (open till 4 P. M., fee one franc to soldier guide), is situated on the highest point of the city, and was the treasure stronghold of the Algerian princes. One Dey had at one time £12,000,000 in it, and the French conquerors found 50,000,000 francs therein. The building is now in ruins, little remaining except the central court and throne-room. The court is paved with white marble, and is surrounded with arched galleries. The chair, on which the heads of Christian slaves were exposed, is still shown. To the right is the pavilion where the last Dey (Hussein) rudely and imperiously struck the French Consul with a fan, an act which undoubtedly led to the conquest of Algeria by France.

The building now used for the **Public Library and Museum** (open one to six except Thursday and Sunday) was formerly the palace of Mustapha Pasha, and is an excellent example of Moorish architecture. The Roman and Arabian antiquities

A CAFE IN ALGIERS

and manuscripts have comparatively little interest. The most striking object is a gruesome plaster cast of the Christian martyr GERONIMO writhing in death. He was martyred in 1569 by being put alive into a block of concrete, which was afterwards built into the wall of a fort. A Spanish writer, named Hædo, describes the martyrdom in a book on Algeria published in 1612, in which he locates the exact place where the block of concrete could be found. The story was believed to have little or no foundation, but in 1853, when the walls of this particular fort were being torn down, the block was found in the exact spot mentioned, containing a perfect mould of the martyr's face and figure, showing even the cords with which his hands and feet had been bound. By filling the cavity with plaster of paris, the model now shown in the Museum was prepared.

There were formerly 166 **Mosques** in Algiers, most of which have disappeared, so that now only twenty-one are used for prayer. These do not compare with the mosques which can be seen in Constantinople and Cairo, and yet as the tourist visiting Algiers usually has not had much opportunity of visiting mosques, he will be apt to find several of them quite interesting.

The most conspicuous is the MOSQUE EL KEBIR (the Grand), standing near the beautiful Place du Governement. This is the oldest in Algeria, and is a fine example of Arabian architecture. Within there is a courtyard containing a fountain used for the required ablutions of Mohammedan worshippers, and the entire courtyard is surrounded with arcaded galleries supported by richly carved marble columns. It is quite common in this and other mosques in the Orient to see Arab scribes copying the Koran. It is a proof of their fidelity to their religion that they are rarely tempted to dispose of copies or portions of the Koran to the hated infidel.

The MOSQUE EL JADID (the New Mosque) is most picturesquely located in the midst of the fascinating Marabout quarter, and is attractive because of its novel architecture,

especially its beautiful horseshoe arches of fine white marble. This mosque contains the decorated tomb of the holy Sidi Abd-er-Rahman, as well as the tombs of several other Deys and Pashas. It is a favourite spot for pilgrimages, and hence there is always a crowd of beggars and blind pilgrims, who clamour vociferously for alms. The mosque is surrounded by a quaint garden, which helps to give it a distinct charm.

The MOSQUE DE LA PECHERIE has little interest save the unusual fact that it was built in the form of a Greek cross. The story goes that the Christian architect was killed for having dared to introduce the emblem of his faith into a Mohammedan place of worship.

The Roman Catholic CATHEDRAL OF ST. PHILIPPE has a rather impressive exterior, and contains some fine Arab tracery work and mosaics.

The GOVERNOR-GENERAL'S PALACE and the ARCHBISHOP'S PALACE are both excellent examples of Arab architecture, having been residences of the Deys in the old régime. The impression, however, is rather cheap and tawdry, because of the excess of inartistic ornamentation.

The FORT DE L'EMPEREUR, named after Charles V, is just behind the Kasba. It was built in 1545, and is now in a ruinous condition, although a part is still used as a prison. The FORT BAB-AZOUN at the southern end of the Boulevard, and FORT NEUF on the northern coast are also used as prisons. Evidently, the French know how to deal with the criminal elements of the city. French fortifications of the most modern kind extend from the Kasba both in a northeast and in a southeast direction.

The JARDIN MARENGO is the finest public garden in Algiers, and it is noted for the views which it affords. It contains a column erected to the honour of Napoleon Bonaparte, containing a list of his victories. The JARDIN D'ESSAI, outside of the city, which was begun in 1832, contains fine specimens of tropical and sub-tropical plants, together with palms and aloes and orange groves. There is also a permanent exhibition of

Algerian products and plants. The garden contains a small enclosure for ostriches.

The fanatical religious **Dances of the Aissaoui** in the native quarter, which are accompanied with gouging the eyes, searings of hot iron, piercing the cheeks with daggers, and the eating of cacti and live lizards, have a certain weird fascination, although it takes strong nerves to witness them. Usually various forms of Oriental dances accompany this exhibition, which do not make these occasions acceptable to refined people.

A visit to Algiers would not be complete if it did not include a ride through **Mustapha Superieur**, the beautiful suburb. In large part this can be done by trolley cars, with the advantage of usually finding some one who can speak English, or a party of two or three can secure a carriage for the trip for a few francs. In any event, a stop should be made at the GOVERNOR'S SUMMER PALACE, the grounds of which contain some statues, notably that of Marshal MacMahon facing the gateway. The grounds are beautiful beyond description and the palace contains some interesting objects of Moorish art.

A drive to the CATHEDRAL OF THE NOTRE DAME D'AFRIQUE to the East of Algiers, where each Sunday afternoon an impressive service is held for those who have perished at sea, is also charming. The church itself stands on a commanding prominence, and has an impressive exterior, but there is little of interest within.

## RELIGION

"Africa, not Rome, gave birth to Latin Christianity." Tertullian in the second century, Cyprian in the third, and Augustin in the fourth are the stalwarts of the early Church, and they all belong to North Africa. The oldest Latin translation of the Bible (the basis of Jerome's Vulgata) was made in Africa, and Latin theology with Tertullian as its father and Augustin as its crowning glory was an African product. See Schaff's "Church History," Vol. II, pp. 26 ff., and Vol. III, pp. 988 ff.

The success of the early Church in Africa was phenomenal. Milman states that at the Council of Carthage, A. D. 253, there were no fewer than eighty-seven bishops present and an equal number of presbyters. There were 580 sees between Cyrene and the Atlantic.

The last Bishop of Hippo was Augustin, who died in the third month of the siege of this walled city by the Vandals. With its fall came the complete desolation which turned this fair garden of early Christianity into a barren wilderness. It is not easy to see why Providence permitted this unspeakable calamity, unless it was to give an object lesson for all time of the infinite superiority of Christianity.

There are at present in Algiers four Catholic Churches, an English CHURCH OF THE HOLY TRINITY with its many memorial tablets and inscriptions dating back as far as 1580, a PRESBYTERIAN CHURCH (at Mustapha), a station of the LONDON SOCIETY for the Propagation of the Gospel among the Jews, together with six advanced schools, an Episcopal Seminary, and a number of day schools. There are about 10,000 Protestants in Algeria, 400,000 Catholics, and the rest are Mohammedans. All the religions in Algeria are included in the government grants, the total amounting to 1,377,455 francs, of which 97,000 francs are given to twenty-one Protestant pastors. The NORTH AFRICAN MISSION has six stations in Algeria, and fifty missionaries in Algeria, Tunis and Morocco. It certainly should be the effort of the Church of Christ to redeem this its once fair heritage.

In Education, progress is being made in Algeria. In 1920 the Mohammedan schools had 35,578 pupils, and the French Government schools had 132,617 pupils. There are also many private schools with thousands of scholars. The University of Algiers has 1,414 students. There are also schools under Jewish auspices.

## PRACTICAL HINTS

MONEY.—The money in use is the French currency, much depreciated. The Algeria franc is not current elsewhere.

SHOPS.—There are many fine shops which compare well with

those of the principal towns of France. The prices asked are always in excess of the regular price, so that sharp bargaining is necessary, especially in stores in which the proprietors are Jews or Arabs. It is not easy to get genuine Oriental goods, and most of the embroideries are made in France and Germany. Where there are rugs of genuine Arab manufacture, it is well to avoid brilliant reds, blues and yellows, as these will not hold their colour as well as the duller hues.

BEGGARS.—It is not wise to give alms to street beggars, as the charitably disposed person who begins to give alms is pestered beyond endurance. It is much better to give a lump sum to the society known as the Bureau de Bienfaisance, or to some minister or missionary who has opportunity to know of genuine cases where charity can be worthily bestowed. This is true throughout the Orient.

CLIMATE.—Algiers is one of the most popular of all the Mediterranean health-resorts. It is well, however, to carry a light wrap for evening use.

CABS.—The usual price for a party of three or four is five francs per hour, although it is wise to strike a bargain in advance. Outside the city the price is six or seven francs.

LANGUAGE.—French is the prevailing language, and a working acquaintance is extremely useful.

## III—ALGIERS TO TRIPOLI

### *Including Constantine, Biskra and Tunis*

A GREAT many Mediterranean travellers now include a railway trip from Algiers to CONSTANTINE, then southward to BISKRA and return, and then from Constantine to TUNIS. While none of the towns except Tunis offer any remarkable sights, the scenery is attractive and in some places impressive, and an excellent opportunity is offered to study the life of the people in the interior.

The railroad from Algiers to SETIF goes through an increasingly romantic mountainous region of Kabylia. Everywhere there are magnificent roads built by the French which show that they have come to stay, and that they are willing to pay immense sums for the development of the country in order to keep in touch with the remotest part of their domain.

It is quite common, instead of going straight to Setif, to turn to the left to BOUGIE, and from there take a carriage to Setif through the famous **Gorge of Chabet**, which offers the most stupendous scenery in North Africa and compares favourably with the gorges in the Alps and in the Rocky Mountains. This "Valley of Death" is hardly more than 300 feet wide and about five miles long, but its perpendicular walls reaching nearly a mile on either side give an effect that is overpowering, and the darkness of the night seems to be settling at noonday upon the traveller. There is a magnificent road with a great bridge through this vast abyss that cost $300,000 and many lives to build.

**Setif** is a town of 14,000 inhabitants, unimportant except as regards its military value. It was a Roman stronghold, but according to St. Augustine, it was entirely destroyed by an earthquake in 419 A. D., and hence has no Roman remains. It has been entirely rebuilt and strongly fortified by the French.

The railroad beyond Setif goes through a fertile region with many bits of smiling landscape, but gradually these grow fewer and soon the scene becomes desolate and the occasional black tents of the Arabs, with their surrounding cluster of goats and children, are the only signs of habitation.

Some distance from Constantine, a branch road turns south to BISKRA, passing through BATNA, which is a fortified town with some fine ruins and magnificent forests. In LAMBESSA and TIMEGAD which are near Batna, there are immense ruins showing that these places were among the greatest Roman cities in North Africa.

The PASS OF EL KANTARA, through which the railroad passes, forty miles before reaching Biskra, is quite famous, and

is a magnificent gateway opening into the boundless desert, introduced by a grove of 15,000 palm trees.

## BISKRA

After passing through some miles of bleak desert, the traveller comes into the handsome station of BISKRA, the Queen of the Oases, which is one of the greatest health resorts in the world, surpassing even Algiers and the Riviera on account of the absence of all mists and fogs. The newer parts of the town are well paved, having fine shops and squares. The people, the architecture, and the music from a French band, almost lead the tourist to imagine that he is in a provincial town of France. But a few steps into OLD BISKRA with its Arab and negro quarters completely reverses the picture, which here displays all the elements of the savage and barbaric life of Africa. It is the unregenerate life of the desert, seemingly untouched by the influence of French enterprise and civilization.

In the MARKET-PLACE are the dates, gums, spices, leopard skins, ostrich feathers and Soudanese ivory, which form the choicest of African products. The former pirates of the desert that crowd these filthy quarters, while unresponsive to the new influences brought by their conquerors, are now cowed into submission, the picture of stolid apathy.

To those who can tarry in Biskra for some time there are some novel experiences, such as races by the Bedouins, camel races, ostrich races, or perhaps a hunting party with trained falcons.

The great show place is the estate, open to the public, of Comte Landon de Longueville, in which there is a fine **Botanical Garden** of tropical plants and trees, laid out in exquisite taste. Planted upon the very edge of the desert, its luxuriant beauty stands out in marvellous contrast to its sterile environment. Biskra is in the heart of a remarkable oasis, in which nearly 200,000 date palms are flourishing, which furnish the chief materials for the various industries of the town.

Several miles northwest of the town is the hot-spring fountain of LA FONTAINE CHAUDE, the sulphurous water having a

temperature of 110 degrees Fahrenheit. Here a comfortable bathing establishment has been erected, the water having proved to be a specific against rheumatism.

The special excursion of interest is to the **Tomb of Sidi Okba,** the warrior who, only sixty years after Mohammed, carried the tenets of Islam into all of North Africa, from Egypt to Morocco. He occupies a place in the veneration of Mohammedans only second to the Prophet himself, his burial-place having been an African Mecca to pious pilgrims for 1,200 years. The mosque over his tomb is the oldest in Africa. Surely, as Dr. H. M. Field suggests, this man was like Attila, a veritable Scourge of God, to all of Northern Africa, where once the high civilization of Rome held sway, and where the Church of Christendom was rocked in its cradle by such men as Tertullian, Origen, Cyril, Cyprian and Augustin. He ushered in a night that has settled over this fair region for over a thousand years, and which still remains one of the darkest spots on earth. The wretched people that live in the mud hovels around the Tomb give evidence that Islam has brought its greatest curse upon its own followers, utterly enervating the proud Arab and Moorish stock that once had the promise of a strong and noble race.

It is wonderfully impressive in these neighbourhood excursions to see the great SAHARA, the enemy and sepulchre of all life. Here extending to the east and west and south is a very Continent of Death as large as Europe, a great barrier that seems to shut out the interior of Africa from the uplifting influences that Christian enterprise is bringing from the north.

The way back from Biskra to Constantine seems like coming out of the dark into the light, in view of its gradual return into life and beauty.

## CONSTANTINE

Constantine is indeed a city set upon a hill, isolated by the deep gorge that surrounds it until it seems to be suspended and islanded in air. It is suggestive of Jerusalem as seen from the

Valley of Hinnom, except that the rugged heights of Constantine are on a vastly greater scale. A more magnificent natural fortress could scarcely be imagined.

It has been a stronghold from time immemorable. Here the brother-in-law of Hannibal ruled and here was the refuge of Jagurtha until he was overcome by Marius and dragged to Rome and starved to death in the Tullian (Mamertine) prison. Here Sallust was governor, and the site of his house, as well as of his gardens which have been identified by an inscription, is still pointed out. It has been besieged and taken at least twenty-five times, the last time by the French in 1837.

Constantine is a city of 78,220 (in 1921), and presents the usual striking admixture of the Orient and Occident, which seem as hard to fuse into each other as oil and water. The GENERAL'S PALACE, the public apartments of which are open for inspection, is worth a visit, and the CATHEDRAL contains a fine pulpit of Arab workmanship. There is a MUSEUM of some interest containing Roman remains.

The great surrounding ravine called the RUMMEL is the most picturesque of sights, as the town is located a full thousand feet above the ravine. A pathway to the bottom leads past several natural caves and magnificent waterfalls, all of which tend to emphasize the grandeur of the effect. Over the great gorge there is a single bridge, called the BRIDGE OF THE DEVIL, in view of the dizzy chasm which yawns below.

Continuing the railroad trip to Tunis, there are some long tunnels among the mountains, the road being a remarkable piece of engineering.

## TUNIS

Tunis is the capital of Tunisia, a country not unlike adjacent Algeria in climate and natural resources. It was much more prominent than Algeria in ancient history on account of having the mighty city of Carthage within its borders. It is richer in Roman remains than almost any part of Italy of the same area. After its final conquest by the Romans, not only

Carthage but other cities were fortified and adorned, and during the early Christian centuries, it was the stronghold of the Christian Church. Here the Church Fathers wrote their works, and here Cyprian, Jocundus, Perpetua and other Christians were martyred. In 439 it fell into the hands of the Vandals, followed in later years by the Berbers or Moors. For centuries it was also an active piratical nation. Here Charles V. liberated 10,000 slaves in 1535, and as many as 20,000 were believed to be captive here in 1655, when the pirate fleet was destroyed by Blake.

In 1881, the **French Government,** on the pretext of having conquered some border ruffians, placed all of Tunisia under its protectorate, giving the Bey of Tunis just two hours to accept the conditions imposed. The Bey afterwards became a retired gentleman, living in his palace in the greatest luxury. Tunis is now ruled by a resident French Minister, who is responsible to the Minister of Foreign Affairs in France. While this French seizure was certainly a high-handed procedure, Macaulay was quite right in saying that the worst Christian government is better than the best Moslem government. France has brought new hope into Tunis, introducing agriculture, commerce, education and justice, so that a brighter future lies before it. The unexpected act of France has, however, caused somewhat strained relations between France and Italy, the latter also having coveted Tunis, and owing to her proximity having felt that she had the first claim.

Aside from the new French quarter, Tunis is a typical Oriental city. In the FRENCH QUARTER, attractive buildings, lighted streets and good modern hotels can be seen. The AVENUE DE LA MARINE separates the French from the Arab section. Owing to the fact that France has controlled Tunisia such a short time, and because her methods have been less revolutionary, there have been far fewer changes in Tunis than in Algiers.

Tunis is located in a low plain, and hence does not show such picturesque effects from a distance. It is however a great

Oriental city, the third largest in Africa, exceeded in population only by Cairo and Alexandria.

The BAZAARS are nearly as large and quite as varied as those of Cairo or Damascus. A larger proportion of the goods are genuine Oriental wares than is apt to be the case in Tangier or Algiers. Tunis manufactures a great variety of native textiles, and its work in brass, in leather, in embroideries, in carpets and in various kinds of weapons, is typical and genuine. Many of its articles are literally made upon the premises "while you wait."

The MOSQUES are not open to non-believers. The KASBAH or citadel and the town palace of the Bey should be visited. A much more interesting palace is the BARDO, a short distance from town, which contains some elaborate and exquisite decorations quite suggestive of the Alhambra. The looking-glass ceiling and the judgment-hall are especially noteworthy.

In the great hall is the MUSEE ALAOUI, where the Roman mosaic from Susa, the largest and finest in the world, representing *Neptune surrounded by other Deities*, may be seen. Ancient Roman as well as later Christian inscriptions are abundant, and there are some specimens of modern Tunisian art.

There is in Tunis an English Church, with a MEMORIAL WINDOW TO PAYNE, the author of "Home, Sweet Home," who died here in 1852, while serving as American Consul. His remains were later taken back to the United States.

The natural harbour of Tunis was some seven miles away, making commerce a most expensive and laborious procedure. French enterprise immediately set to work to build a great Ship Canal, bringing all ships drawing less than twenty feet of water to the wharves of Tunis itself.

An excursion should be taken to ancient **Carthage**. Besides some modern buildings and churches, there is a MUSEUM with many Roman and Carthagenian remains and inscriptions. Of Carthage itself there is almost nothing showing, except some of the broken arches of the great ROMAN AQUEDUCT, and

especially the remains of the CHRISTIAN CHURCH. This latter was of immense size with nine naves, the floors being literally paved with epitaphs. Its remains are almost the only evidence of the time when the See of Carthage contained nearly three hundred churches.

## TRIPOLI

Tripoli, which covers the general district between Tunisia and Egypt, is now an Italian province, having passed into the hands of Italy in October, 1912, and hence is now showing some progress. Except a strip of fertile land along the coast and some inland oases, it is practically desert, and scarcely offers a tempting prize. Its history is much the same as that of other North African States to which reference has already been made, namely, the story of Moslem conquest and piracy and subsequent degradation.

The fact that the city of **Tripoli** offers the only good harbour for a distance of 700 miles, makes it a natural mercantile port, and it does a considerable trade in ostrich feathers, ivory and other African products. The town, with its **73,000** inhabitants, has all the fascination of an Arab community untouched by modern civilization, and its streets, market-places and bazaars have perennial attraction. A short distance away is a community of negroes from beyond the Sahara who live in rude shelters of cane, exactly as they were wont to do in their own land.

A splendid TRIUMPHAL ARCH, erected in honour of Marcus Aurelius the philosopher, and dating from 164 A. D., graces the town and there are some other ancient remains. There are few excursions to be taken, and as it is impossible to get permission for any extensive overland travel, comparatively little is known of the interior.

# MALTA

## PRELIMINARY FACTS AND FIGURES

Malta, after being held in turn in recent centuries by Sicily, the Knights of St. John and Napoleon, was ceded to Great Britain by the Treaty of Paris in 1814, in accordance with the free-will decision of the Maltese people themselves.

The present Governor is Sir W. N. Congreve, appointed 1924. Under the Malta Constitution of 1821 there is an elected Senate of 17 members and an elected Assembly of 32, whose function it is to control all local affairs. All matters that have to do with military and naval affairs, trade, coinage, treaties, and relations with foreign governments, are in the hands of the Governor, who consults with an Executive Council and a "Nominated" Council.

English is the official language, but Maltese is also taught in the public schools, and Italian is used in the Law Courts.

The area of all the islands is 118 square miles, although the area of the principal island, Malta, is 91½ square miles

The population in 1921 was 224,680, or about 2,000 to a square mile. Valetta has over 80,000.

The revenue (1925), £773,000; expenditures, £758,000; imports, £4,416,000; exports, £1,451,000. Total value of agricultural products, £773,320, the principal ones being wheat, barley, potatoes, fruits, and cotton.

The chief manufactures are Maltese lace, filigree, cotton, weaving, and cigarettes. The chief industries are farming and fishing.

No direct taxes are levied on the Maltese people, and no financial support, except naval and military, is given by the British Government. Saving bank deposits (1920), £786,980, averaging £3 per inhabitant.

In 1920 3,977 persons, or nearly 2 per cent. of the population, were committed to prison.

In 1924, 2,950 vessels of 3,848,000 tons entered Maltese ports. There are 8 miles of railway.

British money is the legal tender. Notes of the Anglo-Maltese Bank and the Banco de Malta are in circulation.

In 1922, there were 102 public schools, with 21,056 pupils,

costing £33,310 to maintain, together with two secondary schools and a University with six faculties and 221 students.

Malta is Great Britain's premier naval station in the Mediterranean. It has a very fine, although not very large, harbour, with very deep water in which the largest battleships can manœuvre. A breakwater was constructed in 1909.

The advantage of such an impregnable naval station, whose fortifications equal those of Gibraltar, in the very heart of the Mediterranean, is tremendous. A large navy can be centred there, invulnerable to attack. An army of 25,000 would be required to man the defences, although an average of about 12,000 men are stationed there.

In the recent Egyptian crisis, in November, 1924, after the assassination of the Sirdar of Egypt, General Lee Stack, warships and troops were rushed to Egypt in forty-eight hours, immediately resulting in the protection of English residents there, and the quelling of all disturbances among the overawed natives. In the absence of such an impressive demonstration the consequences would undoubtedly have been disastrous.

It should also be remembered that England's commercial prosperity, with which the commercial prosperity of the whole world is bound up, largely depends upon protecting her Mediterranean trade routes and insuring the security of the Suez Canal.

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# MALTA

"*The flower of the world.*"—Maltese Saying.

MALTA has been so closely identified with war, historical romance and Biblical history, and has so much that is characteristic and unique, that tourists will find their visit here most profitable and enjoyable.

## HISTORY

According to the popular myth, Malta was once possessed by a race of giant Cyclops, "half human, half divine." Here also is supposed to have lived the nymph Calypso, the daughter of Atlas, and the enslaver of Odysseus, and her cave is still pointed out in all seriousness. In historical times, Malta was first occupied by the Phœnicians, was conquered by the Romans 259 B. C., by the Vandals 534 A. D., by the Arabs in 870, granted by Charles V. to the Knights of St. John in 1530, taken by Napoleon in 1800, and surrendered to England in the same year.

## THE KNIGHTS

The KNIGHTS OF ST. JOHN, better known as the Knights of Malta, have a most romantic and remarkable history. In 1048 some merchants from Malfi, trading in the Levant, obtained leave of the Caliph of Egypt to build a house in Jerusalem for pilgrims. Afterwards they built a hospital, which accounts for the name of "Hospitallers" by which they are sometimes known. They were confirmed as a Military Order by the Pope in 1113, and six years later defeated the Turks at Antioch. They removed to Acre in Syria, and afterwards to Cyprus, and finally in 1310 took RHODES, where they remained for over 200 years, and hence are also known in history as the

Knights of Rhodes. They so successfully carried on their naval warfare against the Ottoman power, that in 1522 a great Turkish army, headed by the Sultan in person, besieged Rhodes, the outnumbered Knights having all told but 7,000 men including retainers. The Turks lost 160,000 in a six months' siege, one Knight being credited with having slain 600 with his own hand. The Knights at last agreed to surrender on most favourable terms, and having been granted the ISLAND OF MALTA as a permanent possession by Charles V, they removed thither.

Within a few years the Knights were again so successful against the Turkish pirates, that in 1565 the SULTAN SOLYMAN led a large force of 138 vessels and 40,000 men against Malta. He was finally repulsed after most prolonged and desperate assaults with a loss of 25,000 men while the defenders lost 260 Knights and 7,000 Maltese. Their gallantry in this notable struggle elicited the admiration of the whole Christian world.

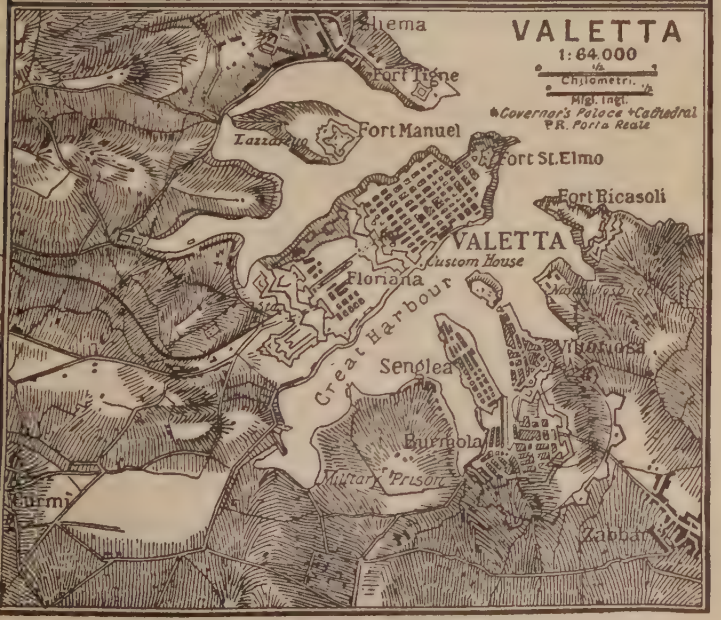
Under the leadership of LA VALETTA, the most famous of all the Grand Masters of their Order, the City of Valetta was founded, and a series of fortifications were begun that have been without a parallel. The Knights also became a commanding sea power and turned the tables upon the Turks by maintaining constant piratical expeditions against all Mohammedan corsairs, carrying away slaves and indulging in looting after the most approved piratical fashion. In fact, most of the great fortifications were built by the slaves and money which were captured upon the seas.

## DEGENERACY

With the growth of wealth and power, the Knights became lax in their vows of temperance and chastity, and the increase of vice and luxury encouraged the most abandoned adventurers and libertines in Europe to flock to their standard.

While it is true that the Knights from this time on lost their high moral and religious standards, and while it is folly to put a glamour of ideal romance about them, it must be remembered

ISOLE MALTESI
1:500.000
Miglia Inglesi
Chilometri
GOZZO
Ras Pin
Zebbug
Ain Rihana Bay
Victoria
Fort Chambray
Comino
South Channel
Comino Channels
Helleha B.
St Paul's Bay
Salina Bay
Benhorrat Tower
Maddalena Bay
Siracusa
Calypso Grotto
Gargur
Sliema
Fort Tigne
VALETTA
Fort Ricasoli
Citta Vittoriosa
MALTA
Nadur Tower
Citta Vechia
Zabbar
Bengemma Hills
Rabato
Fort S. Thomaso
Dingli
Micabba
Dachebel Cimitor
S. Lorenzo
Zurrico
Filfola Rock


VALETTA
1:64.000
Chilometri
Migl. Ingl.
Governor's Palace
Cathedral
P.R. Porta Reale
Sliema
Fort Tigne
Fort Manuel
Fort St. Elmo
Fort Ricasoli
VALETTA
Custom House
Floriana
Great Harbour
Senglea
Vittoriosa
Burmola
Military Prison
Zabbar
Citta Vecchia

that their profligacy was in accord with the immoralities of their times, above which even some of the high dignitaries at Rome did not rise. It is also true that while it is not necessary to accept the dictum of Napoleon, "the worse the man, the better the soldier," yet the constant scenes of murder and rapine certainly tended to make them rough and brutal.

But the good service which they rendered Christendom must not be overlooked. It would not be too sweeping a statement to affirm that the Ottoman power would have swept over all Europe with the same devastation and death which engulfed Northern Africa, except for the prowess of the Knights. For centuries they were the only restraint upon the piracy which so infested the Mediterranean, and it was not until their moral decay had set in, that the Algerine pirates became such a terror to the sea. While such a writer as General Porter may be accused of putting too thick a mantle of charity upon them, on the other hand such writers as Mr. Ballou are too unsparing with the lash. It must not be forgotten that the "white cross" banner floated victoriously over many a field of strife, where momentous issues for the Kingdom of our Lord were at stake.

Malta was surrendered to NAPOLEON in 1800 by Von Hempesch, the last Grand Master of the Knights, without a gun being fired, on the distinct pledge that all life and property rights should be respected. This was flagrantly violated, Napoleon himself setting his soldiers a despicable example of pillage which they were not loath to follow. It proved a short-sighted policy, for in a few months the outraged Maltese rebelled, and a year later the French were compelled to capitulate to the English forces, which had come to the assistance of the Maltese. The treaty of Amiens provided for the return of the Knights, but the people preferred the English occupancy.

It may be added that the ORDER OF THE KNIGHTS is not wholly extinct, Pope Leo in 1879 having made Count Casthi a Santa Cisce the Grand Master, and there are a number of local societies in Europe and in this country.

## DESCRIPTION

The phrase "Malta and its dependencies" includes several other islands in the group, notably Gozo and Comino. Malta itself is seventeen miles long and eight miles broad, having ninety-five square miles. These islands lie fifty-six miles south of Sicily and are 187 miles from the African coast.

As a Fortress, Malta is quite as formidable as Gibraltar and far more useful, and is the strongest link in the chain that unites England to her Eastern possessions. It would take 25,000 soldiers to fully man all the defenses. The fortifications are most impressive, and one of the finest and deepest harbours in the Mediterranean, capable of holding a considerable number of the largest war-ships, adds not a little to the effectiveness of Malta as a fortress.

The Island is nothing more than a huge rock covered with a thin but very fertile soil. On account of the great hurricanes (the Euroclydon of Acts xxvii), there are almost no trees. The high stone walls built around the gardens to protect them, help to emphasize the gray and shadeless effect. Closer inspection, however, reveals a wealth of luxuriant vegetation. The climate is so mild that there is not an unproductive month in the whole year. Most of the 60,000 acres under cultivation produce two or three crops a year.

While the highest point of the island is only 845 feet, the shores are quite steep, giving rise to Byron's strenuous "Farewell to Malta,"

> "Adieu, ye cursed streets of stairs,
> How surely he who mounts you swears."

## PLACES OF INTEREST

There are few places in the world that have such varied interest to the antiquarian. The gigantic Phœnician temple ruins and remains pronounced by Professor Sayce to be unequalled, the Roman villas and tombs, the early Christian crypts and catacombs, the lavish splendour in carvings, tapestries,

paintings and objects wrought in precious metals with which churches, hospitals and palaces are decorated,—these make Malta full of perennial fascination.

## VALETTA

Valetta is a city of over 80,000 inhabitants, built on a commanding promontory, surrounded by imposing fortifications, and with an outer and an inner bay of splendid proportions. The city is full of novel surprises. While Lord Beaconsfield plainly overstated the case when he said that it is equal in architecture to any city in Europe, certainly the combination of the Moorish and the Italian is most charming. The main street, STRADA REALE, has many of the important buildings, including an Opera House where Patti is said to have made her *début*, for which she received five pounds.

The **Church of St. John** is the most conspicuous object in Malta, and one of the most remarkable in Europe; for while it gives the impression of being somewhat overdecorated, its tombs of the Grand Masters, its lovely marble and mosaic pavements, its 400 marble memorials of its Knightly dead and its many curious emblems of heraldry, make it a place of profound interest. Its corner-stone was laid in 1573.

The effect of the interior of the church is ornate and elaborate beyond description. The magnificently carved high altar with its gold and silver accessories, represent the most lavish expense. The notable painting of the *Beheading of St. John* by Caravaggio, and the statue in one piece of marble of *John Baptizing Christ* are conspicuous. On both sides of the nave are a series of chapels, many of them rich and elaborate. In the Chapel of the Holy Sacrament there is a railing in front of the altar made of virgin silver, which escaped the cupidity of Napoleon and his soldiers, because a quick-witted priest had previously painted it black, although now the original lustre appears. In this chapel beneath the altar are the original Keys of Jerusalem, Acre and Rhodes.

The CHAPEL OF SAN CARLO, to the left of the high altar, con-

tains reputed relics including a thorn from the Saviour's crown, the stones with which Stephen was martyred, and some bones of the apostles. The alleged right hand of John the Baptist, encased in a glove of gold and with a great diamond on the finger, was here when Napoleon took the island. He slipped the ring on his own finger, and thrust the hand aside with the sneering remark, "Keep the carrion."

The **Governor's Palace** is an impressive building surmounted by a unique clock, the hours and quarter hours being struck by huge negroes wiih great sledge hammers somewhat after the manner of the clock facing the Piazza of St. Mark in Venice.

The Council Chamber in the Palace in which the council meets once a week, contains the famous tapestries representing the characteristic fauna of the various continents. They are over 200 years old, and in design, colouring and workmanship they are unsurpassed.

The **Armory Hall** of the Governor's Palace contains much armour including that of a Spanish giant seven feet six inches high, the helmet of which alone weighs twenty-seven pounds. Evidently, "there were giants in those days," but lest perchance there should be a tendency to think of the Knights as a giant Order, it should be said that the usual armour is quite too small in size to fit the average men of to-day. Here also may be seen a cannon 500 years old, made of tarred ropes and covered with leather; the original bull by which in 1113 Pope Pascal took the Knights under his protection; the original document of Charles V. giving Malta to the Knights in 1530; the long trumpet that sounded the surrender at Rhodes in 1522, together with many other trophies and relics.

In the **Church of the Monks** lie the unburied bodies of the monks, the skeletons still wearing the cloaks which were worn in life. There is a story current that a young fellow of joking propensities pinned the dress of a lady who was with him to one of these cloaks, and when the hideous thing seemed to rise and fall upon her, the shock destroyed her reason.

A STREET IN VALETTA

The AMBERGE DE CASTILLE, the largest and finest of the Knights' palaces, the present MILITARY QUARTERS, the PUBLIC LIBRARY and the MILITARY HOSPITAL will be worth a visit.

## PAUL

While a few persons have argued in favour of Paul's shipwreck occurring at a certain Meleda in the upper Adriatic, nearly all Bible scholars agree (for full arguments see McClintock & Strong, Kitto, Schaff-Herzog, etc., and especially J. Smith's "Voyage and Shipwreck of St. Paul"), that the shipwreck took place in ST. PAUL'S BAY in Malta, about seven miles northwest of Valetta. A visit to this Bay will impress any observer with the remarkable conformity to St. Luke's description in Acts xxvii. A small arm of the Bay answers perfectly to a "certain bay with a beach," and it is also easy to identify the place "where two seas met." Add the fact that from time immemorial Paul has been the tutelary saint of the island, and a very strong case is established. A popular legend explains the present absence of all venomous serpents by saying that Paul put a curse upon them, so that even the poisonous snakes which the Barbary pirates brought to the island to disprove this statement, immediately died.

At the point where Paul is supposed to have landed is built ST. PAUL'S TOWER, and near by is a CHAPEL with crude paintings and frescoes depicting the shipwreck of Paul.

On SELMOON ISLAND is a colossal statue of Paul erected by the Maltese about fifty years ago. They have a great annual feast on the alleged date of the shipwreck, February 10. In addition to this they have about two hundred festal days in the year with much ceremony and pageantry and fireworks.

## CITTA VECCHIA

A short ride of six miles (by rail, fare sixpence, carriage four shillings) brings the visitor to CITTA VECCHIA, the ancient capital of Malta. Except for the railroad, this place seems like a medieval dream with its stately crumbling palaces

and fortifications, its catacombs only less extensive than those at Rome (although without emblems and decorations), and its CATHEDRAL OF ST. PAUL, built on the supposed site of the residence of the Governor Publius. The view from the parapet back of the Church includes St. Paul's Bay. Near the entrance to the catacombs is the Grotto of St. Paul, where he is supposed to have lived during his three months' sojourn. A modest chapel is built over the cave. The stone of the grotto is supposed to have curative power. The only place that seems adapted for modern use is the summer residence of the Governor. This SAN ANTONIO is a beautiful and ideal place and has associated with it the memories of a long line of twenty-eight Grand Masters who also made it their summer residence.

## THE PEOPLE

The population in 1920 was 224,859, besides 11,317 troops. This is the most congested district (not of course including city districts) in the world, averaging about 2,000 to the square mile. Although mingled somewhat with the Italian, the people are of tolerably pure Arab origin, their language being about eighty per cent. Arabic mixed with Italian and Mediterranean patois. The Maltese are known throughout the Mediterranean as an enterprising and commercial nation, making expert seamen, alert, temperate and industrious. With proper educational and religious development they certainly could become an important element in Mediterranean activities.

The Maltese goldsmiths and artificers are justly praised throughout Europe, as are also the women for their hand-made lace. Wages are quite low, varying from twenty-five to fifty cents a day, and the over-population keeps many from earning an honest living, beggars being very numerous and persistent. The unhappy tourist who is unprovided with a guide will have a whole flock at his heels following him with vociferous entreaties.

The people as a whole, although temperate and industrious, are extremely ignorant and superstitious, and to some extent

have the weakness and lack of stamina that are usual in a mixture of Latin and Arab races. The educated classes, however, are attractive in appearance and polished in manners. The women make a particularly effective picture in their "faldette," which is something like an American sunbonnet, with a large loop on one side extending down the back.

The Church permits marriages of boys and girls scarcely more than twelve or thirteen years of age, and it is not uncommon for parents to have large families before reaching their majority. The utter ignorance of such child-parents, together with the squalid conditions and frightful overcrowding, especially in Valetta, make the infant mortality the largest of any place in the British Empire. It need scarcely be said that England has a large and an unperformed duty in the matter of the social morality and education of the Maltese, which is knocking so loudly at her door that all the world can hear. The Americans have a right to compare the work done in the way of education and enlightenment in the Philippines among a race far inferior and far less developed, and it is safe to say that America has done more for the people of her Philippine Islands in twenty years than England has done in Malta in over a century. England's redemption of Malta should keep pace with the magnificent work she has done in Egypt.

**Education** is making some progress, yet neither the English Government nor the Roman Church is giving the schools proper countenance and support. On the whole island only one-tenth of the people are able to read or write, which is not a good showing after a century of English occupancy.

In **Religion**, the Roman Church has a monopoly, having two bishops and about two thousand clergy, or one to every twenty families. England has put a very conservative interpretation upon its promise made a century ago "to secure to the Maltese the free exercise of their religion," since it has done little for the people's religious welfare.

In 1805, Rev. Mr. Jowett established various **Missions** in the Mediterranean, and had a printing establishment at Malta

which for a time was managed by John Kitto (later editor of "Kitto's Cyclopædia"), which printed Bibles and tracts in all the Mediterranean languages. The schoolbooks which were issued from this press were adopted by Greece for use in its schools. The Revolution in Greece in 1821, however, together with other political complications, interfered so much that the Mission was finally abandoned. Still, Malta has been occupied for some years by various missionary societies, preaching stations being sustained by the COLONIAL SOCIETY of England and of Scotland, and especially by the SCOTTISH FREE CHURCH.

## PRACTICAL HINTS

CLIMATE.—Malta is a favourite spring resort, and the climate at this season is salubrious.

MONEY.—Both English and French money is current. It should be noted here, as well as throughout the Orient, that shopkeepers will often take a franc for an article for which they ask a shilling. Hence French money in most cases can be most advantageously used.

DRIVES.—A drive into the country will show unique features and carriages for a party can be obtained for about two shillings an hour.

PURCHASES.—Maltese lace is quite famous and very cheap. Pay less than half of prices asked. Many articles of fine inlaid work are to be had, as well as hand-made embroideries, knitted articles, ornaments and jewelry.

# GREECE

## PRELIMINARY FACTS AND FIGURES

Greece is now a Republic. King Constantine abdicated a second time September, 1922, after the collapse of the Greek army in Asia Minor, and died January, 1923. His son, George II, ascended the throne September, 1922, and was exiled in 1924. The legislative power is vested in the Bule, with 184 representatives.

Area, 33,378 square miles; population (1923), 6,500,000; cities: Athens, 700,000; Salonica, 500,000; Piræus, 210,000. There are about 8,000,000 Greeks throughout the world.

Religion is Greek Catholic, but there is freedom of worship. There are a metropolitan and four archbishops in Athens and 82 archbishops in Greece.

All children between seven and twelve must attend school. There are 498,084 in the primary (only 175,000 are girls), 78,463 (of whom 5,300 are girls), in the secondary schools, and there are two universities, one of which has 2,548 students. There are also art and technical schools, four commercial schools and an Industrial Academy. The Polytechnic, with 22 professors and 170 students, teaches painting, sculpture, and architecture. In 1922, 74,176,626 drachmai were spent for education. The Minister of Education is responsible for the conservation and repair work on the Acropolis and elsewhere. There are various schools of Art and Archæology under the auspices of England, America, France and Italy.

Revenues (1926), 7,020,400,000 drachmai; expenditures, the same. A financial commission representing France, Great Britain and Italy is taking charge of the huge public debt, collecting the revenues from salt, petroleum, tobacco, etc., to pay the interest.

Only 20 per cent. of the area is cultivable; cereals, tobacco, wine, olives, and currants are the principal products. There is a great variety of mineral deposits. The imports (1924), £32,555,000; exports, £13,246,000. The Army has about 35,000 men. The Navy has only two ships of consequence. In 1924, 53,039 vessels of 15,528,000 tons entered ports. There are 1,470 miles of railway.

Money.—The Drachma of 100 lepta at par is worth 19.3 cents. On January 19, 1927, it was worth 1.29 cents.

PURCHASES.—Native embroidered costumes, embroidery strips for dress trimmings, dresses, characteristic embroidered shopping bags, conversation beads, harness beads for decorating horses; metal ornaments, Rumanian embroidered blouses, and fine photographs. Russian refugees sell their embroideries, bags, dresses, underwear, etc., under the auspices of the Near East Relief.

POLITICAL NOTES.—Greece was formally declared a Republic on March 25, 1923, but its instability is evident in the fact that there were eight different administrations within eighteen months. There was a "bloodless revolution" June 25, 1925, in which the Prime Minister General Pangalos and his soldiers took possession of the government.

Pangalos, backed by the army and navy, dissolved Parliament, suppressed many newspapers, putting some editors in jail, and court-martialed officials accused of dishonest handling of funds, several being executed. He also commanded Greek soldiers to occupy Bulgaria, in which he was promptly checked by the League of Nations and Greece was forced to pay reparations amounting to $219,000.

Pangalos has meanwhile set aside two elections for Parliament, but a third on November 7, 1926, established a constitutional government. The country has resisted the effort of Jugoslavia to make Salonica its post, and in this Pangalos has had the coöperation of Mussolini, who has been suspected, however, of having Italian designs against Greece, in his dreams of Italy's supremacy in the Mediterranean. Pangalos himself would welcome a "Locarno" pact with the other Balkan States, as discouraging such aggression.

Meantime, Greece has been successfully weathering the financial crisis. The Government has issued very little new paper currency, the budget being met by current revenues. Athens has doubled its industrious population since the World War, and the trade of Piræus as a Mediterranean port, is surpassed only by Marseilles. Salonica, which has trebled its population, expects to surpass Piræus, because of its superior harbor.

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# ATHENS

*"Where on the Ægean shore a city stands*
*Built nobly; pure the air and light the soil,—*
*Athens, the eye of Greece, mother of arts*
*And of eloquence."*

ALL the morning we have been sailing the blue Ægean, with perhaps a glimpse at a distance of some Greek island, whose blue tint turns to the brown of steep hills as we draw nearer, or to the green of some little valley that slopes down to the harbour, dotted with the white houses of a fishing village. We soon will be fortunate to get a glimpse of SUNIUM, the southeast tip of the peninsula of Attica, and perhaps in the distance we may make out the ruins of the Temple of Athena that for more than two millenniums has crowned the rocky promontory of the Acropolis.

Now we are in the SARONIC GULF and beyond to our right is ATTICA. On our left is ÆGINA on its island of the same name, in early days the rival of Athens on the sea. Soon we see the shores of SALAMIS off the port bow, and on the other side there under the mountains and back from the sea, we can make out the buildings of the city. That rocky hill that rises sheer above the town is the ACROPOLIS.

Ahead of us before we turn to enter the harbour is the **Strait of Salamis**, and beyond is the BAY OF ELEUSIS and the "CITY OF THE MYSTERIES." In that little Bay over there on the left in 480 B. C. were gathered the ships of the Greeks, that saved from Persia not Greece alone, but that inheritance from Greece which we share with all the Western world.

We enter the harbour of the **Piræus** through a narrow channel between the breakwaters, and get our first sight of the blue and white of the Greek flag on the fortifications or on some small war vessel. The red of Great Britain is also in evidence on the shipping, and perhaps on some neat yacht, we may see the beloved "stars and stripes."

This is Piræus before us, the port of Athens,—commercial and democratic Piræus, that first welcomed Thrasybulus when he came down with his patriot band from his fastness at Phyle, which is beyond those beautiful hills to the north, and freed Athens from the yoke of the Thirty Tyrants (403 B. C.). So important was the sea to Athens that Piræus, though some five miles away, was a part of the city, and the "Long Walls" stretched all the way down from the city at the foot of the Acropolis in order to enclose it under the protection of Athena. That little promontory that forms the southern side of the harbour was called Acte, and probably gave its name to Attica.

The mountain to the east is HYMETTUS, haunted of the bees and the Muses. A little further away to the northeast is PENTELICON, and those white spots on its green slopes are marble quarries. It has furnished much of the material of the modern city as it did of the ancient.

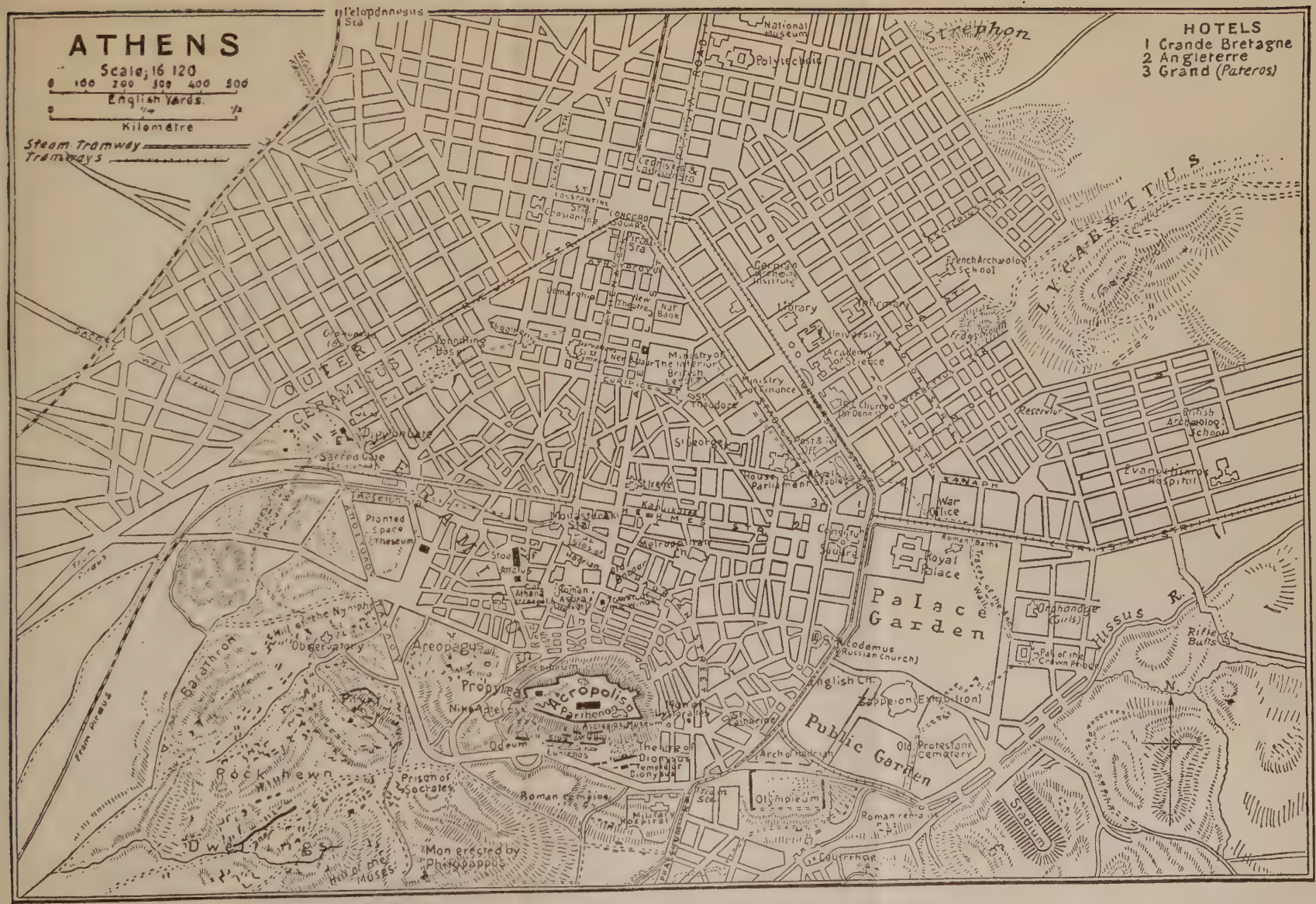
That sharp hill rising almost out of the modern city is LYCABETTUS, too high to be a convenient site for the first fortress and settlement,—an honour which it yielded to the lower but sufficiently impregnable Acropolis, but affording a beautiful view from the church of St. George that crowns its summit.

Away over the hills to the northeast, beyond Pentelicon, and on the eastern coast, lies MARATHON, the "fennel field" with its mound of the buried heroes who

> "Breasted, beat barbarians, stemmed Persia rolling on,
> Did the deed, and saved the world."

But to visit this is a day's journey, and we leave it for another time.

When we arrive at Athens by carriage or by the convenient


ATHENS
Scale, 16 120
0 100 200 300 400 500
English Yards.
Kilometre
Steam Tramway
Tramways
HOTELS
1 Grande Bretagne
2 Angleterre
3 Grand (Pateros)
Peloponnesus Sta
Stephon
National Museum
Polytechnic
Lycabettus
French Archaeolog. School
Library
University
Academy of Science
Ministry of the Interior
Ministry of Finance
Ministry of Justice
Royal Stables
House of Parliament
Royal Palace
Palace Garden
Public Garden
Old Protestant Cemetery
Zappeion (Exhibition)
Stadium
Olympieum
Roman remains
Roman Baths
War Office
Evangelismos Hospital
British Archaeolog. School
Reservoir
Ilissus R.
Rifle Butts
Outer Ceramicus
Dipylon Gate
Sacred Gate
Sacred Way
Planted Space
Theseum
Areopagus
Propylea
Acropolis
Parthenon
Nike Apteros
Odeum
Prison of Socrates
Roman remains
Hill of the Nymphs
Observatory
Rock Barathron
Dwellings
Hill of the Muses
Mon erected by Philopappos
Tram Sheds
Tram Sheds
Arch of Hadrian
Roman remains
Military Hospital
Tram Sheds
Tram Sheds
Tram Sheds

little railway, we turn at once to the Acropolis, the centre of art and history. So we leave our train at the Theseum station and proceed along Apostle Paul Street. A few steps bring us to the **Theseum**, one hundred and four by forty-five feet, the best preserved edifice of ancient Greece. Though frieze and metopes are well-nigh gone, the massive solidity of its construction, the golden yellow of the weather-beaten Pentelic marble,—the grace of the Doric columns, the almost perfect preservation of the building,—make this, our first Greek temple, very interesting and impressive. Of old it was probably a temple to Hephaistos (Vulcan) and Athena, but in the Middle Ages it was converted into a church, of which there are still some tokens in the interior.

## A SURVEY FROM THE ACROPOLIS

We hasten to the Acropolis up the well-kept winding road to the foot of the rock, through the gateway and up the steep steps between the columns of the PROPYLÆA "the brilliant jewel" that Mnesicles "set on the rocky coronet of the Acropolis." We are at the very centre of the Athens of art, of literature, of history, of statecraft, of philosophy. Before we examine in detail the tempting ruins about us, let us take a little look over the city and its surroundings and get our bearings.

Let us turn to the right first and pass out to the western front of the little temple of ATHENA NIKE, the "Wingless Victory," a most perfect and fascinating little Ionic structure, recovered and restored by German archæologists some seventy years ago, displacing a Turkish battery which occupied its site before free Hellas let in civilization to take the place of Islam. From the steep bastion we look to the west.

Opposite us across the road by which we have come is the lower hill of the **Areopagus**, rugged and seemingly in a state of nature now, save for a few steps cut into the rock. On the top were some ancient altars, and in the Middle Ages a church dedicated to Dionysius the Areopagite, St. Paul's convert.

Here above the spring of the Eumenides, which bubbled up amid the rocks on the northeast slope of the hill, sat the ancient and venerable Court of the Areopagus with its power of life and death. Before this Court, and most probably on this very rock, St. Paul pleaded in defense of his teaching, although under the Romans it is likely that this Court had no criminal jurisdiction. It is a good place to read the seventeenth of Acts, and then on the Acropolis before the splendour of its temples muse how "very religious" were the men of Athens.

A little to our left we see the **Hill of the Pnyx**, a great artificial area 395 by 212 feet, on whose slopes is the large terrace which formed the place of assembly of the Athenians, as well as the rock "bema," from which the orators addressed them. The Pnyx should be visited not only because of its historic interest, but because it affords an unusually good view of the Acropolis. Here some of the members of the *Celtic* Cruise saw a school in charge of their teachers, studying Grecian history on the spot.

Still further to the right on the slopes of the Museum hill, we see several ancient doorways that lead into rock-cut chambers. This is called the PRISON OF SOCRATES, without due reason. On the summit of the hill is the conspicuous MONUMENT OF PHILOPAPPUS, a descendant of King Antiochus Epiphanes of Syria, the last king of Kommagene in Asia Minor. After being deposed by Vespasian, he became a liberal adopted citizen and was Roman consul about the year 100 A. D. From both of these hills there is a fine view.

## THE ENVIRONS OF ATHENS

The ground before us at the foot of these hills and beyond them is mostly bare of buildings and full of ruins of ancient houses and shops, for the Acropolis was at the northern edge of the classical city, while the modern city, beautiful in its marble buildings and notably clean and civilized looking by contrast with Oriental cities, stretches north from the Acropolis.

Still farther to the west we see the PIRÆUS, the SARONIC

GULF, SALAMIS, the BAY OF ELEUSIS, and beyond the mountains of NORTHERN PELOPONNESUS, and, rising almost two thousand feet in air, ACROCORINTHUS, the lofty citadel of Corinth.

To the north we look out over the MODERN ATHENS of marble, which replaces the straggling village of some three hundred houses which bore the name of Athens before the removal thither of the capital of the new kingdom of Hellas in 1835.

At our feet looking north we see on the edge of the modern buildings the so-called TOWER OF THE WINDS, really the Horologion of Andronicus, a small and not very artistic structure built in the first century B. C., for the accommodation of a water clock, a sun-dial and a weather-vane.

A little further to the west are the rather meagre ruins of two MARKET-PLACES (Stoas) given to the city by Attalus, King of Pergamon, about the middle of the second century B. C.

Beyond the city runs the little brook, the CEPHISSUS, down through the Attic plain to the Bay of Phaleron. Further we see the mountains, PARNES and PENTELICON, bounding our view.

Just outside the city to the north lies the pretty little suburb of KOLONOS, where Sophocles lived and wrote to the age of eighty his Œdipous Koloneus,—of him who in earlier days after long hardships died there in peace.

A little to the south lay a GARDEN once owned by a man named ACADEMUS. It was beautified and adorned as a public park in the fifth century B. C., and became a favourite resort of Plato and other philosophers who sought a quiet place of converse with their disciples. Hence it is that the name of Academy is sometimes applied to an institution of learning.

Looking to the east we see, beyond the bed of the little Ilissus, the **Stadion,** or race course, where the Pan-Athenian games were held in ancient times. It was laid out in 330 B. C. in a natural hollow, the complete length of the course being 670 feet. Here in 1896 the Americans gained eleven prizes, the Greeks twelve, the French three, and the English one prize in the revived Olympic games. King George had it excavated

some thirty-five years ago, and recently a Greek, George Averoff, living at Alexandria, has rebuilt the whole Stadion in white marble at an expense of $500,000. In its palmy days it furnished seats for 50,000 spectators, and to make these seats of marble, Herodes Atticus, almost exhausted the quarries of the Pentelicon, and here he received honorable burial.

Somewhat nearer we see the conspicuous twelve remaining columns of the temple of **Zeus Olympius**, called by Aristotle, "a work of despotic grandeur." Pisistratus the "Tyrant" started to build a temple here in the sixth century B. C. King Antiochus Epiphanes of Syria renewed the undertaking on a magnificent scale, as Livy says, "in accordance with the greatness of the god." It was this King Antiochus whom we know from the books of the Maccabees as the persecutor of the Jews. Some five or six years before, he had set up in the temple of Jehovah at Jerusalem the altar to Zeus, "the abomination of desolation spoken of by Daniel the prophet." He died, however, before finishing the building. A century later Sulla the Dictator took some of its columns to Rome. Two centuries more and a magnificent temple was consecrated by the Emperor Hadrian in 130 A. D. It is the second largest Greek temple known.

There are remaining only fifteen great Corinthian columns of Pentelic marble. It originally possessed more than one hundred, arranged in double rows of twenty each on the north and south sides, and triple rows of eight each at the ends. Its dimensions, 353 by 134 feet, are exceeded only by the temple of Diana at Ephesus. It contained an immense statue of Zeus, as well as one of Hadrian.

A little to the left is the ARCH OF HADRIAN, thirty-nine feet high by forty-four feet wide, a mediocre structure with a boastful inscription. This arch was originally adorned with Corinthian columns and formed the approach to the immense Temple of Zeus.

Near the arch is the MONUMENT OF LYSICRATES, which is a small but beautiful circular temple. It was one of a great

VIEW OF MODERN ATHENS

number erected by the victors in the Dionysiac contests for the exhibition of trophies. This monument owes its preservation to the fact that it served for many years as library for a French Capuchin convent.

## HISTORY

The Acropolis is a good place for a survey, not only of the city and its ruins, but of its history. This rock was the site of the earliest city. It was fortified more than a thousand years before Christ. Parts of the old Pelasgic walls are still found on the south side. Here the semi-mythical kings ruled and sat in judgment, and when under Theseus the city united itself with the little communities that had sprung up in the plain (an event celebrated by the Pan-Athenian procession which is depicted on the frieze of the Parthenon), the social and civic life flowed down to the plain, but the Acropolis always remained citadel and sanctuary. In the early historic times the state became increasingly democratic, so far as democracy consists in the rule of native freemen.

**Fifth Century B. C.** At the beginning of the fifth century B. C. the little democracy, by aiding the free Greek cities of Asia Minor, incurred the wrath of the "Great King" of Persia. In 480, even the Acropolis fell before the armies of Xerxes, although its fall was well avenged when, just over there on the blue waters of the Strait of Salamis, Themistocles shattered his ships and sent him home defeated.

What a splendid century that was, begun by Marathon and Salamis and Platæa, the century of Æschylus, Sophocles and Euripides, of Herodotus and Thucydides, of Socrates and Xenophon and Aristophanes, of Phidias and Ictinus and Mnesicles, of Themistocles and Cimon and Pericles, of expansion and imperialism and the Athenian League, of the building of the Parthenon, the Erechtheum and the Propylæa. It was a century, too, that ended in disaster not altogether undeserved, of the cruel capture of Melos (the island where the marvellous Aphrodite of the Louvre was found), of Alcibiades and Nikias

and the ill-fated Sicilian expedition, of the Peloponnesian war, of the capture of the city by the Spartans, and the destruction of the "Long Walls" (read the opening verses of Browning's Aristophanes Apology), of the Thirty Tyrants and the execution of Socrates.

**Fourth Century B. C.** The next century opens with a transient revival of civic power and prosperity, soon to be clouded by the might of Philip of Macedon, who laid the domestic foundations for the vast empire of his greater son Alexander, and against whom the eloquence of Demosthenes was in vain. This was a century, too, of the great philosophers Plato and Aristotle, and of the art of Praxiteles and Zeuxis.

**The End of Independence.** The battle of Chæronea and the victory of the Macedonian Philip over the allied Greeks marks the end of Athenian independence. "As the town of the greatest poets of antiquity and the seat of the schools of philosophy that had been founded by Plato, Aristotle and Zeno, Athens now subsisted for centuries on the intellectual capital laid up in its short but glorious Golden Age. Numerous visitors flocked to see its magnificent monuments of art, and its conquerors were withheld by reverence for its departed greatness from making it feel the full consequences of defeat; indeed, many foreign princes added both to its buildings and its endowments, down to a late period."

**Later History.** Athens had its first taste of barbarian domination when Hellas was overrun by the Goths in the middle of the second Christian century. At the end of the fourth century, even Alaric and his Ostro-Goths, moved by the beauty of the place and the culture they could feel but not understand, spared the city from plunder,—a grace not always manifested by the Christian emperors who removed some of its works of art to embellish Constantinople, their new Rome on the Bosphorus.

For nearly a thousand years it remained a privileged city of the Empire. In 1019 the Emperor Basil, the slayer of the Bulgarians, celebrated a festival of victory in the Parthenon, now

for a long time converted into a temple of the Virgin Mary. A score of years later in 1040 Harold Haardrade and his Norse Varangians, whose attack on King Harold of England a quarter of a century later contributed to his defeat at Hastings, sacked the Piræus and entered Athens in triumph.

**Latin Rule.** The Latins of the fourth crusade established (1204) a duchy of Athens (Shakespeare, you remember, makes Theseus a "duke of Athens"), which lasted two centuries and a half till the coming of the Turk. German and French, Italian and Spanish names and titles appear in the list of its dukes.

Then came four centuries of Turkish despotism (1456–1833), till in 1834 the Bavarian princeling Otto, as King of the Hellenes, made Athens the capital of free Greece.

**Its Prominence.** In our time, as for two millenniums, Athens owes its prosperity, not to location or to commerce, but to the fame of the ancient days, and it is still reaping the harvest of the intangible things on which is built the empire of the mind, —learning and literature, art and eloquence, philosophy and democracy. It is a capital of the world because it is Athens. Because it is Athens, students come to it from all parts of the kingdom and of the world, and here the visitor stands in awe before the might and majesty of things immaterial.

## THE ACROPOLIS

But it is time to look about us on the Acropolis itself, still presenting in its ruins the finest picture of the art of antiquity. No one should miss the opportunity, if it is presented, of seeing the Acropolis and the Parthenon by moonlight. Permits to visit the Acropolis on moonlight nights can readily be obtained without charge from the Ministry of Education.

We come up the sloping west side of the rock, mounting great steps, such as must have existed in ancient times (for it seems clear that horses and chariots did not ascend to the Acropolis), and pass through the **Propylæa**, a fitting introduction to the columned splendours of the summit. First we pass through a small second-century gateway, "the Beulé Gate," so

named after the Frenchman who discovered it under the Turkish bastions over fifty years ago. Up the steep ascent we go, partly by marble steps and partly over the naked rock. At the left we see the large pedestal of the Statue of M. Vipsanius Agrippa, erected in the early Roman period. The statue has long since disappeared.

The Propylæa itself, "the most important secular work in ancient Athens," consists of a central gateway and two wings, and occupies all the upper western front of the Acropolis. The building was begun in 439 B. C., and completed five years later. The original plan of Mnesicles was probably somewhat altered at the outbreak of the Peloponnesian war, but even in the modified plans the wealth of Doric columns of Pentelic marble, the beautifully-carved frieze and metopes, the five gateways spanned by great stone beams twenty feet long,—all made the Propylæa the admiration of the ancients, and even its ruins are a fitting portal to the shrine of ancient art.

On the right we see the bastion on which is built the beautiful little temple of **Athena Nike**. It is twenty-seven by eighteen feet, built of Pentelic marble, having a portico with four Ionic columns at each end, and with a sculptured frieze eighty-six feet long. The larger part of this frieze has been preserved, although that upon the building at present is merely a reproduction in terra cotta, the original having been taken to England by Lord Elgin. It represents Athena pleading the cause of her city in the council of the gods and also battles between Greeks and Persians. The temple was originally built to commemorate the three celebrated Athenian victories at Marathon, Platæa and Salamis. The view from the western platform is justly famous, and should not be omitted.

We now ascend a gradual slope over the rock covered with débris, ruins of fallen columns and carved bits of stone, and get our first near view of the Parthenon.

Here at the left stood Phidias' colossal statue of **Athena Promachos**, the "fighter of the van," composed from the spoils of the Persians captured at Marathon, sixty-six feet in

height in full armour, her lance-head a landmark to approaching sailors. A little further on, encroaching slightly on the Erechtheum, is the site of the earliest temple on the rock, the HECATOMPEDON or "hundred foot long" temple, of which now only slight traces of the foundations can be seen in the rock.

On the north side of the Acropolis is the beautiful **Erechtheum**, with its famous Porch of the Maidens, the Caryatides. It contained the shrine of "Athena Polias," "the guardian of the city." The chamber entered from the east portico was her special sanctuary, containing a perpetually burning light in a golden lamp, and a very ancient figure of the goddess in olive-wood, which was said to have fallen from heaven. Here Athena and Poseidon decided their strife for the possession of the city. The first temple here was burned by the Persians, and the present one was completed after many delays near the end of the fifth century B. C.

In religious character as well as in architecture the Erechtheum was purely an Ionic shrine. Externally the building is fairly well preserved, although the ceiling is largely destroyed, having been shattered during the Turkish siege in 1825. But within it has suffered much change, having been at one time a Christian church and at another the harem of a Turkish pasha.

The building is architecturally peculiar in its three porches, the two on either side of the west end, and the southern "Portico of the Maidens," which is "one of the most charming creations of Attic art." The strong and graceful maidens who take the place of columns in the support of the roof, according to a late tradition, represent captives from the city of Caryæ in Arcadia which favoured the Persians. Hence the statues are often called Caryatides. But the early Athenian name was simply "Portico of the Maidens," and this term certainly seems more desirable. One of these figures was taken to England by Lord Elgin and is now reproduced in terra-cotta.

## THE PARTHENON

On the highest spot of the Acropolis stands the PARTHENON, even in its ruins "the most impressive monument of ancient art." It is a little to the right as one passes out of the gate, for the Pan-Athenian procession passed along the axis of the Acropolis to the north of the Parthenon and entered by the east door. This great Procession, consisting of the entire population, formed the imposing closing ceremonies of the Pan-Athenæa, a Festival consisting of chariot races and games together with musical and oratorical exhibitions. On each side of the roadway thus traversed were statues and monuments, triumphs of the art of Praxiteles and Myron.

At the time of the dedication of the Parthenon in 438 B. C. to the worship of the virgin goddess, it was most splendid in its sculptures, colour being skillfully used to enhance the beauty of form. Its fifty life-size statues, its hundred Doric columns, its ninety-two metopes and its five hundred and twenty-four feet of frieze,—all served to emphasize its glory.

Pericles was the originator of the undertaking and secured the funds. Ictinus and Callicrates were the architects, and the statues and other art decoration were from the designs and partly from the hand of Phidias, and register "the highest level ever attained by plastic art."

On the triangular pediments were represented, at the east the birth of Athena, at the west the contest between Athena and Poseidon for the possession of Athens. The great frieze around the Temple proper within the outer colonnade represented the great Pan-Athenian procession. Youths and maidens, horsemen and beasts for sacrifice have the immortality of perfect art. We shall see some of them in the Acropolis Museum, but many more of them are in the British Museum in London, whither Lord Elgin in 1801 took them, together with much of the sculpture of the pediments, a part of the frieze of the temple of the Wingless Victory, one of the Caryatides and other artistic loot.

Within the inner sanctuary was Phidias' great chryselephantine

THE PARTHENON AT ATHENS
THE ACROPOLIS AND MARS HILL
ON THE ACROPOLIS—THE CARYATIDES

figure of **Athena Parthenos** the virgin, thirty-nine feet high, with the flesh parts of ivory and clad in garments of gold. It is estimated that the gold in the statue was worth at least $750,000.

For more than six centuries the virgin goddess received here the worship of her votaries. In the fifth century the Parthenon became a CHRISTIAN CHURCH dedicated to "the mother of God," and there can still be seen faint traces of Christian paintings upon its inner walls. When the Turks came, they made it a MOSQUE, and erected a minaret at the southwest corner. One can still ascend the stairs by which the muezzin went up to call the faithful to prayers.

The building remained in a good state of preservation down to the latter part of the seventeenth century. In 1687 the Venetian FRANCESCO MOROSINI, the "deliverer of the Pelonese," besieged Athens, and a shell from his batteries ignited the powder which the Turks had stored in the Parthenon, leading to the capitulation of Athens three days later. Thus the most magnificent structure of the ages, which twenty-three centuries had spared, was reduced to ruins.

Yet, although dismantled, how majestic it is still! One cannot get enough of seeing it, morning and afternoon and most of all in the evening, when the moonlight softens even more bewitchingly the outlines that time has softened, and thus seemingly perfects the ruins. How majestic are the yellowed columns and the mighty pediments! Can the original splendour that Pericles saw have been as perfect as this?

Our best conception of the Parthenon in its perfection comes from a series of 100 drawings made in 1674 by Jacques Carrey, and through the published accounts of Messrs. Spon and Wheler in 1675. These two English travellers were the last persons from Western Europe of whom we have record, to see the Parthenon before its destruction.

## THE ACROPOLIS MUSEUM

At the southeast corner of the rock is the ACROPOLIS MUSEUM (open eight to twelve and two to six, entrance free), tastefully

inconspicuous, containing many of the art treasures found in the Acropolis. It has an impressive collection of specimens of the earlier stages as well as of the climax of Greek art.

In the Vestibule is the celebrated relief of a *Woman Entering a Chariot* (1342). In Room I. (Room of the Bull), there is a group of two *Lions Attacking a Bull* (3), and an Archaic pediment representing *Hercules Fighting with the Lernean Hydra*, with Iolaos as his charioteer (1), traces of the original colouring being still visible. In Room II. is a *Monster*, probably *Typhon Overcome by Zeus* (35), and *Hercules Fighting with Triton* (36). In Room III is a celebrated painted terra-cotta slab, representing a *Warrior Advancing to Battle* (67). The most conspicuous object in Room V. is the figure of a *Youth Carrying a Calf* (625).

Room VI contains the famous collection of ARCHAIC BUSTS, TORSOS and STATUES (670–682), which, next to the Parthenon frieze, are the chief treasure of the Museum. Of these the most prominent is No. 681. In Room VII the chief object is the *Head of a Youth* (689), remarkably fine and well preserved.

Room VIII, the Parthenon Room, has a profound interest because of the FRIEZE OF THE PARTHENON, of which there are twenty-two slabs and a total of eighty-four feet. These include *Three Youths with Sacrificial Cows* (857), *Four Women with Gold Vessels* (877), *Three Men with Musical Instruments* (875) and a *Procession of Horsemen and Carriages* (861–874).

In Room IX may be seen the famous RELIEFS from the Nike Balustrade as well as *Nike Fastening her Sandal.*

From the east end of the Acropolis we may look down and see the fine little Corinthian **Monument of Lysicrates**, commemorating the victory of the chorus he had trained for the theatre, and his services as choregus. High up on the foot of the cliff on the south side just back of the theatre are two columns, which are probably the remains of other choragic monuments.

The great **Theatre of Dionysus** is just below us when we look down from the south side of the Museum. The seats consisted not only of those that remain at the bottom, but ran up to the very foot of the cliff, for the theatre could accommodate 30,000 spectators. A foundation stone of the altar in the middle of the orchestra, parts of the wall of the stage, together with many rows of seats, still remain. The front row consisted of marble chairs for dignitaries and priests, appropriately inscribed. There are bases for statues among the seats, and a double throne for two benefactors of the city.

The Theatre was greatly enlarged in the middle of the fourth century, B. C., and again by the Emperor Hadrian. Here the Athenian people rejoiced again over the defeat of the Persians when they saw the drama of Æschylus. Here they grieved with Antigone or for Alcestis. Here Aristophanes incited them anew, or perhaps the demagogue Cleon or the wise Socrates.

To the west of the Theatre of Dionysus was a TEMPLE OF ASCLEPIUS, and further still and in a much better state of preservation, the ODEON of Herodes Atticus, which that wealthy scion of an eminent Roman family built in memory of his wife, who died about 160 A. D. It was a smaller and roofed theatre for musical entertainments, holding about six thousand people.

## MODERN ATHENS

When Athens was made the capital of free Greece, it was a wretched little village, but the present city, planned by a German architect, Herr Schaubert, is one of the most attractive in the Levant. Its population has increased at a rate that would do credit to one of our most thriving American cities. In 1870 it contained about 45,000 inhabitants, while at present it has about 1,000,000, including Piræus. Salonica has about 500,000.

The chief streets in Athens are HERMES STREET and the RUE D'EOLE, *which* intersect each other in the centre of the town, and are the chief commercial thoroughfares. In the northeast of the city is the NEAPOLIS, or Modern City, which

has most of the Public Buildings and hotels, together with the fine squares and broad boulevards. Most of its new buildings are of marble and are models of architectural taste and beauty.

## NATIONAL ARCHÆOLOGICAL MUSEUM

This Museum (open eight to twelve, and two to six, entrance free) contains much that is most interesting to the visitor. It has three separate collections, the one of MYCENIAN AND EGYPTIAN ANTIQUITIES, the second (in the north wing) of the SCULPTURES IN MARBLE, and the third (in the south wing) of BRONZES AND VASES.

The Mycenian Antiquities were largely discovered by Dr. Schliemann at Mycenæ and include weapons, ornaments and vessels of gold, silver and clay. The Egyptian Antiquities will have little interest to people who are planning Egypt as a part of their itinerary.

In Room IV (Archaic Art) the two most important objects are the *Primitive Statue of Artemis* (1) from Delos, and the celebrated *Stele of Aristion* by Aristokles (29), which is a finely executed portrait of a warrior. In the middle of Room V. (Athena) is a reduced marble imitation of Phidias' Chryselephantine *Statue of Athena Parthenos*. Here also may be noted the *Eleusinian Relief* (126), a votive tablet of the fifth century B. C., *Demeter handing some grains of corn to a boy* representing Triptolemos, who first taught men the art of husbandry, Persephone in the meantime placing a garland on his head. Here also is the so-called *Head of Eubuleus* (181) of great artistic value.

Room VI (Hermes) is the *Hermes* of Andros (218), one of the finest pieces in the collection, as well as the *Frieze of Lamia* (221, 222), representing a procession of Tritons, Nereids and Cupids. In Room VII (Themis), is the Colossal *Statue of Themis* (231) from the smaller Temple of Nemesis at Rhamnus. In Room VIII (Poseidon) there is a colossal *Figure of Poseidon* from Melos (235), the *Head of Demosthenes* (327) and the *Warrior from Delos* (247), one of the best works in the

Museum. Room X. has a large and important collection of *Sepulchral Reliefs*, some of which are very fine, dating from the golden period of Greek art. The Rooms of the BRONZES, TERRA-COTTAS AND VASES are also full of fine specimens.

Taken as a whole, the Museum has an unrivalled collection of Greek sculptures from the Mycenian antiquities to the climax and even the decline of Greek art. Here the artist is enraptured, and even "the Philistine" cannot but be moved.

## MINOR SIGHTS

On the Boulevard de l'Université is the noble mansion of DR. SCHLIEMANN (who died 1890) now occupied by his widow. Near by is the ACADEMY OF SCIENCE, after the model of the Institut de France and the Berlin Academy. It has a series of paintings by Griepenkerl of Vienna in connection with the legend of Prometheus. The Academy is open to visitors.

The POLYTECHNIC INSTITUTE (open two to four, no fee) has an interesting historical and ethnological collection, containing memorials of the Greek war of Independence, portraits of important personages, native costumes, etc.

The former ROYAL PALACE was turned into a hospital during the war, but is now used by State departments. The new Palace is on Amalia Avenue, behind the Botanical Garden. The Summer Palace is at Tatoi, a suburb of Athens. Since the abdiction and exile of George II, General Pangalos became Dictator and abrogated the Bule, assuming autocratic control. On November 7, 1926, an election for a new Assembly was held, and the Republicans won 160 seats out of 280, thus defeating the Royalists. This ends the military dictatorship and establishes a Constitutional Government. The residence of the President faces one of the gardens adjoining the old Palace. The recent loss of Smyrna, Eastern Thrace, Adrianople, etc., is a great loss of prestige, and destroys Greece's prospect of being a great Mediterranean power.

The METROPOLITAN CHURCH begun in 1840 and constructed

from the materials of seventy small churches and chapels which were torn down by a decree of 1840, is a rather imposing building, but without artistic taste.

The SMALL METROPOLIS CHURCH, built about 775 from ancient materials, is interesting because of its Byzantine workmanship and art.

The BURIAL GROUND outside the Dipylon Gate has some interesting monuments and tombs, including that of Dexileos who distinguished himself in the Corinthian wars.

## THE PEOPLE

Modern Athens still has its characteristic life, although much of its former picturesque costumes and customs have disappeared. The Greek soldiers in dress parade have a striking uniform. Numerous priests and monks (there are about 8,000 priests to a population of 6,500,000) with many different styles of robes, mingle with the crowd. There are few beggars, as compared with other cities in the Levant, the Greeks as a rule being too proud to beg, even when in great need. Nearly half a million refugees have swarmed into Athens and Piræus, who by their industry are developing Athens. A score of theaters, innumerable autos (mostly of American make) and large, modern shops are in evidence. About $50,000,000 are sent to Greece yearly by relatives in America.

## EDUCATION

Education in Athens has been brought to a high standard, promising within this generation to do away with all illiteracy. In this little kingdom, not larger than Massachusetts, there are over six thousand elementary schools for boys and several hundred for girls. The ARSAKEION, a fine girls' school carried on according to American ideas and standards, has over fifteen hundred girls in attendance. In proportion to her size and wealth, Greece exceeds even the United States in its liberality towards education.

Athens has two UNIVERSITIES with complete faculties. The older one is flourishing, having over 3,000 students.

It possesses a valuable library (open nine to three) of 100,000 volumes, a Museum of Natural History and a comprehensive collection of Greek antiquities.

Athens is a notable resort of scholars, and one can meet there some of the world's foremost writers, artists, sculptors, architects and archæologists. Archæological institutes are conducted and supported by France, Germany and England.

The American Archæological School, which is sustained by various American coöperating colleges, is planning to uncover the entire area on the northwest side of the Acropolis, digging down 35 feet to unearth the ancient treasures.

Athens College has completed a superb library building to house the famous Geanadius collection of Greek books. On November 5, 1926, six prominent educators and business men from New York and New Jersey incorporated a $2,000,000 scheme, of which $500,000 shall be raised for Athens College, The citizens of Athens have pledged an equal amount, and a site of 33 acres has been donated.

## RELIGION

The GREEK CHURCH, which dominates the religious life of Greece, while nominally under the Patriarch at Constantinople, Meletios Metaxakis, is entirely in the hands of the "Holy Synod," consisting of the Metropolitan of Athens, four archbishops and other bishops.

There are no missionary bodies operating in Athens, although the American Board (A. B. C. F. M.) to some extent assists the PROTESTANT EVANGELICAL GREEK CHURCH. The Athens Church belonging to this organization is entirely self-supporting, and contributes towards the support of the other Churches of the Synod. There is a special work being carried on by this Church for women, and the better observance of the Sabbath and the wide circulation of the Scriptures are being emphasized.

The CHURCH OF ENGLAND has a Church in Athens, and a school under the auspices of the Episcopal Church (United States) is in active operation. The YOUNG MEN'S and YOUNG

Women's Christian Associations are also doing aggressive work. The English Church building and that of the Protestant Evangelical Greek Church may be found to the east of the Acropolis, near the ruins of the temple of Zeus Olympius.

## PRACTICAL HINTS

Money.—The basis of Greek currency is the drachma, equivalent to the franc, or about twenty cents. A drachma is divided into one hundred lepta. The drachma is rapidly decreasing in value, and promises to repeat the decline of kronen and marks in Central Europe. Greek gold and silver have disappeared, and Greece has little credit in European financial circles.

Hotels.—Grand Bretagne, d'Angleterre, and the Grand. These are entirely comfortable and the prices are reasonable in American money.

Cabs and Motor Cars can be had by the hour. Bargaining is advisable.

Guides are limited in number, but some of them are particularly well informed and speak English quite well.

Tramways are useful especially between Athens and Piræus and other suburbs.

Antiquities are no longer allowed by the Government to be sold and any that are offered *sub rosa* are apt to be spurious or valueless. Many worthless coins and gems are also for sale.

Photographs of all kinds are particularly fine and cheap and there is a great variety of classical subjects. Large carbon photographs for framing can be purchased to advantage. There are also silks and embroideries and Greek souvenirs to be had. Bargaining is advised.

# TURKEY

## PRELIMINARY FACTS AND FIGURES

Turkey became a Republic in October, 1923. The office of Sultan, occupied by Abdul Medjid Effendi, and the Caliphate, occupied by Prince Abdul Medjid, were abolished.

Mustafa Kemal Pasha was elected President, and Angora in Asia Minor was declared the Capital. No provision is made for a Senate. The Grand National Assembly of 290 deputies is elected for two years. The executive powers are delegated to a group of Commissioners, whom the President selects, together with the President of the Council, although these must be approved by the Assembly. The Republic is divided into Vilayets or Provinces, each governed by a Vali or Governor General.

The area of the new Republic is 494,538 square miles. The principal cities are Constantinople, with 880,998 inhabitants (1924); Smyrna, 98,846; Adrianople, 56,347; Angora, 35,000. Total population, 20,973,000.

Nearly all Greeks and Armenians have disappeared from Turkey except in Constantinople, and the religion is almost wholly Mohammedan. There are 379 mosques in Constantinople and about 2,500 in the Republic. The education is nominally compulsory between the ages of seven and sixteen, but it will take years to establish a system of education to carry out these requirements. There are 36,230 schools and 1,331,200 pupils. There is a Mohammedan university in Constantinople with five faculties in addition to the well-known American schools, Robert College and the Constantinople College for Women.

Revenues (1926) £T218,315,000; expenditures, £T233,361,000; the imports (1923), £T38,274,000; exports, £T25,533,000, consisting of tobacco, raisins, dried fruits, wool, and carpets.

The standing Peace Army is 100,000, although during the war with Greece the Kemalist army was estimated at 250,000. The Navy has only three modern vessels. There are 1,855 miles of railway.

POLITICAL.—On November 12, 1925, President Kemal, after a speech before the Grand National Assembly at Angora, received a vote of confidence by 159 to 21. The proposed budget for 1926 called for an expenditure of $135,000,000, nearly 50 per cent higher than a year ago, and by largely increased taxation, it was hoped to realize $126,000,000. Evidently the financial outlook is not brilliant.

At the opening of the fall session in 1926, sixteen of the opposition were absent, seven having been hanged. These were among the fifteen who were executed July 14, 1926, because of an alleged conspiracy to assassinate President Kemal and overthrow the government. In opening the Turkish Assembly, Kemal stated that the external and internal conditions of Turkey were satisfactory.

Owing to a secret conference in November, 1926, between the Turkish and the Soviet foreign ministers the rumor went out, quite without foundation, that plans for an Asiatic League of Nations were being formed. Turkey is still in a ferment over England having been given a mandate for Mosul for twenty-five years.

While in an Anglo-Turkish war, England would be sure to win, she might lose world prestige and arouse bitter opposition in Egypt, Mesopotamia, and other Moslem lands, and especially in India. On the other hand Iraq is not favorable to Turkish possession, and Turkey could scarcely afford to arouse the opposition of the nations constituting the League.

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# I—CONSTANTINOPLE

*"The eye of the world, the ornament of nations, the fairest sight on earth."*—Thirteenth Century Chronicler.

CONSTANTINOPLE sits "at the meeting of two seas and two continents like a diamond between sapphires and emeralds." For beauty, for security, for commercial opportunity and for political importance, it is almost without a peer in its location. The effect from a distance, especially with the sunshine on its white palaces, its many domes, its graceful minarets, and its quaint buildings, is bewilderingly beautiful.

The city lies forty-one degrees north of the Equator,—the latitude of New York, Rome and Peking. It is situated at the southern extremity of the Bosphorus, and is divided by this and by the Golden Horn (a deep narrow inlet on the European side) into three portions: GALATA AND PERA north of the Golden Horn which are mainly European; STAMBOUL the old city, which is predominantly Turkish; and SCUTARI on the Asiatic side which is also conservative and Turkish.

The population is less than a million, as several hundred thousand Greeks and Armenians have been driven out. In this, Turkey has made a colossal mistake, as these were her capable business men. The result has been that trade is stagnant in Constantinople, having been diverted to Piræus and Salonica. There remains, however, a conglomeration of races.

## HISTORY

The first city at the mouth of the Bosphorus was founded, according to tradition, on the site of the modern Scutari (on

the Asiatic side) in the first quarter of the seventh century B. C. by Dorian Greeks. It was known for more than a thousand years as Chalcedon. About a score of years later some of their fellow countrymen, seeking a site for settlement, were bidden by the oracle to "build their town over against the city of the blind," and they founded Byzantium on the triangle which the Golden Horn forms at its junction with the Bosphorus. It remained Byzantium until Constantine's "New Rome" took to itself the name of its second founder, and it became Constantinople.

LEGEND was busy with these shores before history. In this Strait, at its western end, now called the Dardanelles, unhappy Helle met her death and gave the stream the ancient name of Hellespont. On this shore was Hero's tower to which Leander swam to meet his love across the estranging flood.

The Bosphorus received its name from the passage of the divine bull who carried Europa across in safety. Here "gadfly driven" Io dared the waters to escape Hera's jealousy. Over this sea and through these Straits passed the Argo with Jason and his comrades in search of the Golden Fleece. At the northern end of the Bosphorus we still see the last of the Sympegades, the fearful rocks that closed like crushing jaws on the rash vessel that dared attempt to pass into the Euxine.

On the European shore, the Argonauts found blind Phineus tormented by the Harpies, and learned from him the secret of a safe passage. Poseidon and Apollo helped to build the walls of Byzantium, and along the shore of the rushing stream were grottoes of Pan and Aphrodite.

The Persian DARIUS captured the city on his way to subdue Greece, and across the Hellespont Xerxes built his wonderful bridge of boats for his vast army. Destroyed by the defeated Persians and rebuilt by Pausanius, who here offered to betray Greece to Xerxes, Byzantium took her part in the stormy GREEK POLITICS of the fifth and fourth centuries B. C. She received somewhat grudgingly Xenophon's Ten Thousand on their way home, and would have none of Philip of Macedon.

HOTELS
1 Pera Palace
2 Bristol
3 de Londres
4 Royal et d'Angleterre
5 Pension Kroecker
Eyoub
Barracks
Barr
Burying Grounds
Ok-Meidan
Hasskeui
THE GOLDEN HORN
Topchilar
Otakchilar
Military Hospital
Egri Kapou
Valley
Kassim Pasha
Arsenal
PORT OF WAR
English Embassy
Admiralty
PERA
Phanar
Sult. Selim
Lycus
Cannon Gate
Military School
Hamidiyeh
Yildiz Palace
Ortakeui
Yeni Valideh
Sinan Pasha
Cheragan Palace
Beshiktash
Artil. Barrks
Dolmabaghcheh Palace
Yeni Valideh
German Emby
Fundukli
BOSPHORUS
Tophaneh
Arsenal
Custom Ho.
Tower of Galata
OLD BRIDGE
NEW QUAY
PORT OF COMMERCE
GALATA
NEW BRIDGE
Mohammed II
Khaneh Gate
WALL
STAMBOUL
Suleyman
Shah Zadeh
Ak Serai
Yeni Valideh
Seraskeriate
RAILWAY STA.
Silivrian Gate
Bayazid
Sublime Porte
Old Seraglio
Yeni Kapou
Osman
St Sophia
Kum Kap
Sta.
Mehmet Pasha
Ahmed
Pal. of Justice
New Greek Hospital
Sta.
Yedi Kouleh
Kutchuk Aya Sophia
St Sergius & St Bacchus
SEA OF MARMARA
Maidens Tow.
Couscounjouk
Great Mosque
SCUTARI
Chinili
Tekkeh
Barracks
American Coll. for Girls
Great Turkish Cemetery
Selimiyeh Barracks
Military Hospital
English Cemetery
Haidar Pasha Sta
CONSTANTINOPLE
Scale 1:84,260
English Miles
Kilometres

The moon breaking through the clouds revealed an attempted night attack by the Macedonians, and in gratitude for the grace of torch-bearing Hecate, the city adopted among its emblems the crescent and scimetar, which afterwards were adapted by the Mohammedan conquerors. After the break-up of the empire of Alexander, Byzantium kept its independence for a century, until it yielded to the advancing power of Rome, to whose name and law and government it was to succeed, and of whose empire it was a centre for more than a thousand years.

When CONSTANTINE came into power he chose Byzantium for his new capital. The importance of the city on the Tiber was waning. The emperor's presence was often required in the East. Where could there be found a city so beautiful, so accessible, so impregnable, of such commercial importance, as the old Byzantium, which Constantine would have called New Rome, but which speedily took the name of its imperial rebuilder, which it has borne for more than a millennium and a half.

After the Council of Nicea, which in 325 drew up the Nicene Creed in its earlier form, Constantine turned to the rebuilding of the city. The solemn procession under his lead passed further and further westward in determining the line of the new walls, until two miles beyond the old gate, the emperor pointed out the place where the new line of fortifications should cross from Golden Horn to Marmora.

To adorn the city the wealth of the world was taxed, and old Rome was forced to yield her treasures to the new. On May 11, 330, occurred the magnificent festival of dedication. The attractions and the business of the capital, the special privileges of imperial favour, and the natural commercial advantages of the city soon filled Constantinople with a swarming population, and it entered upon the second period of its history as a capital of the empire.

The strength of the FORTIFICATIONS, of which the ruins may yet be seen, proved the salvation of the city. After the army of Valens was utterly cut to pieces before Adrianople, in 378, the

northern hordes turned back in despair before the frowning ramparts.

The end of the century saw further troubles with Goths and Germans, but still the city stood impregnable. The most notable figure of the time is the eloquent and fearless patriarch, St. John Chrysostom, dying in exile because of his courage in rebuking imperial sins. On the night of his deposition, Easter, 404, in the tumult of the protesting populace, the first Sancta Sophia which had been built by Constantine, was burned to the ground. The fifth century saw the extinction of the weak western emperors ruling at Rome and the overrunning of the Balkan peninsula by the Ostrogoths.

JUSTINIAN THE GREAT was the founder of a new order of things. For forty years he ruled the state with his low-born but imperial-minded wife Theodora. His general, Belisarius, whom Freeman calls "all things considered the greatest general in history," and Narses, who was taken from the palace to the camp, led his armies victoriously east and west against Persians, Huns and Goths, in Africa, Italy and Spain, as well as in the East.

Justinian was the last ruler over united Italy till Victor Immanuel. During his reign (542) a great plague devastated the empire and almost depopulated the city. Under his orders a commission undertook the revision and codification of the Roman law, and Justinian's Pandects and Institutes are "the most precious monument of the legal genius of the Romans," and remain legal classics to-day and the groundwork of the legal system of Latin Europe.

A great riot of the factions at the races in the Hippodrome (532) threatened the overthrow of the government, but the courage of Theodora and the genius of Belisarius saved his throne, and the incidental burning of the second Sancta Sophia with many other public buildings, gave him the opportunity of gaining new laurels as a builder, and to him we owe the grace and majesty of the present Sancta Sophia.

During the seventh century the empire began to feel the

THE MOSQUE OF ST. SOPHIA, WITH HIPPODROME IN THE FOREGROUND

rising tide of ISLAM. Syria and Egypt were lost, and Omar captured Jerusalem, the Holy City. Constantinople itself was besieged by a vast Moslem host, but after four years of struggle the Emperor Constantine IV drove it back in utter defeat, for it was still to be almost eight centuries more before another, and the last, Constantine should fall at the gate of St. Romanus in the vain attempt to save the imperial city from the rule of Islam.

Again in 717 the city suffered a Moslem siege, but cold and storm cooperated with the valour and genius of Leo the Isaurian, whom the empire's need called to the purple. Leo is noted, not as deliverer only, but as reformer, for he remodelled the army and cast out the pictures and images from the Greek Church, thereby earning the hatred of the superstitious, and precipitating a conflict that shook the empire.

The year 800 is notable for the renunciation by Western Europe of even nominal allegiance to the Roman emperor at Constantinople (or rather to the empress, the wicked Irene), and the establishment of the empire in the west under Charlemagne. The ninth century saw the revival of Byzantine commerce under the protection of the new navy that cleared the sea of Saracen corsairs, and with it the great revival of art and literature under the long and peaceful reign of Leo the Wise. To this age belongs the development of the eastern romances of chivalry.

Towards the end of the tenth century, BASIL began a long and successful reign, and at his death the Byzantine borders reached the furthest extension they had ever known. Freeman says of him, "A thousand years back a wise man in search of a ruler might have doubted whether to place himself under the sceptre of West Saxon Alfred, or under the sceptre of the Macedonian Basil."

The middle of the eleventh century heard the rumblings of the storm, and fifty years after Basil's death, the rash Romanus was defeated by the Turks. In addition to the discords of alien allies and the unwelcome guests brought by the Crusades,

the establishment of Frankish seaports and others on the coast of Syria left the city on the Bosphorus stranded by the golden stream of Oriental trade which flowed from Tyre and Accho to Genoa and Venice. In the first half of the twelfth century the trade of the city was cut in two, and the finances of the empire, strained by constant wars, fell into decay.

THIS DECLINE was really the beginning of the end. At the close of the twelfth century, the allies of the fourth Crusade turned from their purpose of making an attack upon the Sultan of Egypt, to assist in his claim to the purple a young scion of the house of Angeli, that for twenty years had been misgoverning the empire. After four months of desperate resistance the city fell (1204), and was given up to looting in an orgy of ruin and ribaldry that would have disgraced the Turks. Churches were plundered and desecrated, the crusading Roman priests making a specialty of looting relics. A few of the great mass of treasures of art were carried away, among them the bronze horses that Constantine had brought from Rome and placed in the Hippodrome. Doge Dandolo took them for St. Mark's at Venice, where they now look down upon the beautiful piazza. But the most priceless treasures of art,—classical and Christian, —that the world ever knew, were ruthlessly destroyed or melted down to add to the prize money.

This done, they set up Baldwin of Flanders as emperor over a capital half burned, four-fifths depopulated and wholly plundered. For almost sixty years his empire dragged out a feeble existence. The loss of the navy involved the loss of its trade. Losing province after province to Turk and Servian, for two centuries it waited the *coup de grace* of Mohammed, the conqueror. In these years the empire was too weak and Christian Europe too divided to take advantage of Turkish dissensions, and when young MOHAMMED II., "the most commanding personality among the whole race of Ottoman Sultans," ascended the throne, the end was imminent.

Picking a trivial quarrel, in April, 1453, he besieged the city, and on May 29th the end came. The doomed emperor,

forsaken of European Christendom for whose support he had renounced the orthodox Greek Church for the Roman, and thus lost the love of his subjects, took a last sad Mass at midnight in Sancta Sophia, and at dawn rode out of the gate of St. Romanus, where it was known that the assault was to take place. Here, where the Moslem cannon had battered in the walls, he stood in the breach, and was buried in the onrush of the victorious Janissaries in the heap of the slain. To-day in the quarter of Abou Vefa in Stamboul may be seen a nameless grave, which the Greeks secretly revere as the resting-place of the body of the last Constantine.

Riding in triumph through the Hippodrome, Mohammed saw the brazen serpents that the first Constantine had taken from Delphi, where they had been set to commemorate the defeat of Xerxes, and the loss of one of the heads that we now miss in the column is said to be due to the mace of the Oriental conqueror.

Into Sancta Sophia he rode his horse, and the print of his bloody hand is shown the traveller high up on one of the pillars at the right of the place of the altar. From the pulpit a mollah repeated the Moslem *credo*, and the most venerable and beautiful sanctuary of Christendom was given over to the faith of the false prophet. They took down the altar and they put up minarets for the muezzin, but the whitewash does not so completely cover the frescoes and mosaic, that we cannot see the cross at the crown of the arches, as well as the figure of the Christ, over where the altar stood, with His hands extended in blessing,—a prophecy of the end of the Koran and of the sword, and instead, the triumph in this sanctuary and through the world, of the purer faith of Him who came to minister and to give His life a ransom for many.

Thus began the yet unended epoch of Stamboul, the RULE OF THE TURK utterly alien to civilization and Christianity. Twenty-nine sultans have ruled the imperial city to the present Abdul Medjid. Suleiman the Magnificent (1520–1566), who brought the Turkish rule to the pinnacle of power as

conqueror, builder and legislator, was the Justinian of the Ottoman. His mosque on the third hill is called the finest of Ottoman mosques, and takes its architectural inspiration from Sancta Sophia, which it slightly surpasses in size of dome. Without are the tombs of Suleiman and his famous favourite Roxelana.

After his reign begins the decline, which has resulted in the "Sick Man of Europe," a government well-nigh as weak as that which invited overthrow in 1453. Since the accession of Abdul Hamed II. in 1876, we have seen the defeat of Turkey in the Russian war (1877–8), the treaty of Berlin (1878), which meant free Roumania, Servia, tributary Bulgaria, enlarged Montenegro, Bosnia and Herzegovina, Greek Thessaly, English Cyprus, followed by French Tunis (1881), English Egypt (1882), autonomous Crete (1897), and Tripoli (1911). The Great War caused Turkey to lose her European territory, but the recent Kemalist victory restored it. This Turkish renaissance will probably be short-lived.

## SCENES OF INTEREST

Our ship comes to anchor in the Bosphorus a little way above the Golden Horn. Just opposite us is Galata, and on the hill northward, Pera, the European quarter. Galata in the twelfth and following centuries was the Italian quarter, inhabited by Genoese and Venetian traders, who in the times of the restored Greek Empire (1261–1453) were practically independent and surrounded their town with a wall and moat. They gave little aid in the defense of the city, but were involved in the disaster of its overthrow.

The **Galata Tower** on the top of the hill, now used as a watch-tower for fire, is a monument of the Genoese occupation, though its foundations were laid in the fifth century. It gives an excellent view of the entire city as well as its surroundings up and down the Bosphorus, and even on a clear day far out over the Sea of Marmora to the Princes Island. While the

A STREET OF CONSTANTINOPLE

ascent is not easy, the visitor will be well repaid by one of the most remarkable views in the world.

Going up the steep hill to **Pera**, where the foreign embassies are, one sees many churches and schools, one after a French model under the patronage of the present Sultan,—and in the midst of these European surroundings a convent of WHIRLING DERVISHES, whose peculiar ecstatic devotions the traveller can witness on any Friday after midday prayer.

Probably before we disembarked, we noticed the **Dolma Baghtcheh**, the palace that extends along the shore of the Bosphorus, the largest and most splendid of all the palaces of the Sultan. In the magnificent throne room, the dignitaries of the empire prostrated themselves before the Sultan in their annual Act of Homage. It was built by Abdul Mejid (1839-61). Here in 1876 Abdul Aziz met his death, and Murad V. was declared insane, so that his brother might ascend the throne to be Abdul Hamed II. Recent Sultans have, as a rule, preferred the smaller palace YILDIZ KIOSK on the crest of the hill, which, since the Republic, together with the Cheragan palace, has been leased to a French company to use as hotels and gambling Casinos, it paying £30,000 a year and 10 per cent of proceeds.

## THE SANCTA SOPHIA

After we cross the busy Galata bridge and come into Stamboul, we first seek SANCTA SOPHIA, the great Church of Constantine and Justinian. North of his great Forum and Hippodrome, and near his palace with its long front facing the waters that wash Seraglio Point, Constantine erected his Cathedral Church (326) and consecrated it, not to an inferior saint, but to the Lord Himself, the Divine "Wisdom" of Proverbs viii,—the Hagia Sophia. It was a basilica, built on the ruins of a pagan temple. It resounded with the eloquence of Chrysostom, and met its fate (404) in the fire that followed the popular protest against his banishment for denouncing imperial sins.

Theodosius, the same whom Ambrose shut out from the Cathedral at Milan, till he had done penance for the ruthless

massacre at Thessalonica, built on the same site another church which lasted a century and a quarter till the days of Justinian, and it was burned with many other buildings at the time of the great Nika riots.

This gave JUSTINIAN a "tabula rasa" to write his name on the city's history as a great builder. An angel is said to have revealed the plan to him in a dream, and the most skillful architect and engineer of the age, Anthemios of Tralles, was called to supervise the work. Contributions came from all classes and from all parts of the empire. The emperor laboured with the workmen, and angels were popularly believed to have aided them. Six years were spent in building, and on Christmas Eve of 537 the emperor, laying aside his crown, entered the completed edifice, exclaiming, "Solomon, I have conquered thee." Externally, it is so surrounded by buttresses and subsidiary buildings, that it is not at all impressive. Within, even at present, one can begin to understand the enthusiasm of the ancient chroniclers.

The great dome rises 180 feet from the floor, and the broad nave, almost square, gives a sense of dignity and spaciousness unsurpassed. Eight serpentine columns came from the temple of Diana at Ephesus, eight more of porphyry from the temple of the Sun at Baalbek. The building cost about $6,000,000.

Over the place of the altar in the arches, and in the vestibule on some of the gates, are still seen through Turkish whitewash the remains of Christian inscriptions and mosaics. To a soldier destroying the mosaics Mohammed the Conqueror, stretching him at his feet with a blow, said, "Let these things be; who knows but in another age they can serve another religion than that of Islam."

Legend also tells of a priest who was at worship when the invaders burst in. Taking the cross, he retired to a secret chamber, where he waits until he may come forth and resume his worship in "the most perfect and most beautiful church yet erected by any Christian people."

But we must tear ourselves away from Sancta Sophia and

turn southwest to a place only less full of historical associations, "Et Meidan," the site of the ancient Hippodrome.

## MONUMENTS OF THE HIPPODROME

The so-called **Spina** was a wall about four feet high covered with statues and monuments. The race-course of the Hippodrome passes completely around this long Spina, the point of starting the races being at the northern end of the wall. Nearly all the magnificent art bronzes that lined this Spina were melted down by the Crusaders to make coin, and the only remains of the bare and dusty oblong which once was the marvellous Hippodrome are the three famous columns in the middle.

One of these is the **Obelisk**, sixty-one feet high, of Thotmes III., the greatest of the warrior kings of Egypt. Theodosius brought it from Heliopolis in 388, and set it up in the Hippodrome, and had Latin and Greek inscriptions as well as scenes from the Hippodrome, carved on its base.

Here also, half buried and quite headless, is the **Serpent Column**, made of bronze from the Persian booty of Platæa (479 B. C.), which formerly supported a golden tripod for the oracle at Delphi, and which was brought to the city by Constantine. In its serpent coils are inscribed the names of thirty-one Greek cities, to whose devotion the deliverance of Greece from the Persian power was due. It is not known how the heads of the three serpents were broken off, save that according to the story previously related, one of them was destroyed by the mace of Mohammed the Conqueror.

The third Column is the so-called **Built Column**, constructed of masonry and once covered over completely with bronze plates, which however have long since been removed.

In this connection it will be well to mention the **Burnt Column**, sometimes called the Column of Constantine, which stands near the site of the old Hippodrome. Tradition has it that the great emperor erected it in commemoration of the change of the capital from Rome to Constantinople. In its foundations were placed a piece of the alleged true Cross, dis-

covered by Helena the mother of Constantine, as well as one of the nails used in the Crucifixion and a piece of the miraculous bread used in feeding the Five Thousand. If these articles were actually placed in the Column and alleged to be genuine, it shows how ancient was the practice of pious fraud, which has now grown to such tremendous proportions in Southern Europe and in the Orient.

## THE ANCIENT HIPPODROME

The three Columns above mentioned, together with hundreds of statues and monuments that have long since been destroyed, occupied the middle of the ancient race-course. Around them, vast and magnificent, rose the amphitheatre that Serverus began and Constantine completed, adorning it lavishly with sculptures and bronzes from all parts of the empire. In later times statues were added until they became almost as numerous as the men that thronged the benches.

Here were placed the four horses of gilded bronze, originally perhaps from Scio, once surmounting the arch of Trajan at Rome, brought here by Constantine, carried to Venice by Dandola, then to Paris by Napoleon, and finally after Waterloo restored to Venice to grace St. Mark's.

At the north end of the long U-shaped amphitheatre was the PALACE OF THE KATHISMA or Emperor's Box. On either side at this end were the gates by which entered the rival racing factions, the Greens and the Blues, whose riots in 532 nearly dethroned the Emperor Justinian. A place for popular assembly, it afforded an opportunity for a display of public sentiment that sometimes made the autocrat tremble behind the grating of his box. The rivalries of the factions of the arena extended to politics and religion, and touched all public life.

Here also it was that Belisarius came in splendid triumph with the captive Vandal king, the golden candlestick and holy vessels of the Temple at Jerusalem which the Vandals had captured at Rome, being part of the spoils. Here Justinian II., the eastern Nero, returned from exile and set his foot upon the

neck of his rivals. Here Basil the kingly groom tamed the Arab horse and won the applause of the crowd that afterwards hailed him as the first Macedonian emperor.

Here, too, Sultans held their fêtes and celebrated their triumphs. On one side is the MUSEUM OF THE JANISSARIES, full of the wooden ghosts of a bloody past, and on the other rises the MOSQUE OF AHMED I. with its six minarets, covering part of the sites of the Forum, the Palace and the Hippodrome, the "Masterpiece of the Mussulman's art" superseding the masterpieces of the ancient Empire.

## MOSQUES OF CONSTANTINOPLE

The **Mosque of Ahmed I.**, to which reference has just been made, often called the "china mosque" because of its decoration, is the only one having six minarets. There was a great popular protest during its building, because of the alleged sacrilege in imitating the six-minaret mosque in Mecca. Ahmed I., unwilling to change the architectural plans, avoided the difficulty by building a seventh minaret to the mosque in Mecca.

Further away in the central part of the city on the summit of the fourth hill, is the **Mosque of Mohammed the Conqueror**, modelled after Sancta Sophia by a Christian architect. This is historically noteworthy as occupying the ancient Church of the Holy Apostles,—the mausoleum of the emperors,—which the Latins sacked and desecrated when they took the city.

Further still, near the Adrianople Gate, is the **Mosaic Mosque**, once the Church of the Chora, its walls still covered with elaborate Christian mosaics.

On the western edge of the great Bazaar is the mosque of **Sultan Bayezid**, with its innumerable pigeons in the courtyard that remind one of the Piazza in Venice.

It may be doubted whether the tourist with a brief time at his disposal will find it profitable to visit any other mosques except those of Sancta Sophia and the Mosque of Ahmed I. It

may not be amiss to give a reminder that the slippers (which are usually many sizes too large and will be hard to keep on) which are furnished at the entrance for a small fee, are absolutely necessary inside the mosques.

**The Treasury.**—It is very desirable to get permission (granted from Yidiz palace, a privilege rarely extended) to see the TREASURY on the Seraglio grounds. Among the notable gems and articles of gold is the Persian throne of beaten gold, inwrought with handfuls of rubies and emeralds, captured in 1514 by Selim I. Near by is shown an emerald, as large as one's hand and said to be the largest in the world, to which Gen. Lew Wallace refers in his "Prince of India." Here is also a golden tankard, studded with over three thousand diamonds.

In the gallery are the figures of the Sultans from 1451 to 1839 in their gala robes, with jewelled feather in the turban and jewelled belt and dagger. The rubies and emeralds in the clasps of Ibrahim and Suleiman II are remarkably large. Altogether, it is an almost unequalled display of gems and gold barbaric, the spoil of centuries of oppression, the possessor of which is poorer than the humblest who looks at it, if he but be possessed of the love of his kind, of a good conscience and the respect of his fellows.

**Seraglio Grounds.**—In the square before the principal gate of the Seraglio is the FOUNTAIN OF AHMED III, which is exquisite in design and ornamentation. The principal inscription reads, "Turn the key of this pure and tranquil spring and invoke the name of God. Drink of this inexhaustible and limpid water and pray for the Sultan." Entering this "Cold Fountain Gate," to the left, the road passes the IMPERIAL SCHOOL OF MEDICINE and its Botanical Garden. The way to the right from the "Cold Fountain Gate" leads to the IMPERIAL OTTOMAN MUSEUM and the COURT OF THE JANISSARIES, that powerful organization who were the Guardians of the Sublime Porte. At the north side of this court is the ORTA KAPOU, the double gates through which those who lost the favour of

the Sultan went to a chamber beyond to be executed. The visitor passes through this gate in going to the Treasury.

An avenue of cypress trees leads across the court to the GATE OF FELICITY, which enters into one of the Palaces of the Sultan, where his harem has usually been kept. Here is the Throne Room built by Suleiman I., and decorated with fine arabesques, the golden throne occupying one end. This Palace can be inspected only by privileged visitors.

**The Imperial Ottoman Museum.**—This Museum, housed in the buildings called the "Chinili Kiosk" in the Old Seraglio grounds, is of large importance and interest. It contains many archæological treasures, notably the Sidon sarcophagi, the finest in the world, and the tablets and other finds of recent excavations in the Euphrates Valley. It also has a great collection of Greco-Roman sculptures in statues and reliefs, as well as some fine bronzes and terra-cottas.

While it is impossible in our limited space to mention all these in detail, special attention is called to several noteworthy pieces of the collection:

The SILOAM INSCRIPTION, discovered in Jerusalem in 1880 in the underground canal between the Virgin's Spring and the Pool of Siloam, is in pure Biblical Hebrew, and one of the oldest inscriptions known. Here is also the JERUSALEM STELE, discovered near the Mosque of Omar in Jerusalem, warning Gentiles on penalty of their lives not to enter into the sacred enclosure of the Temple.

There are several Sarcophagi of great interest, one being the SATRAP SARCOPHAGUS from Sidon, made of Persian marble in the form of a Greek temple. Another called *The Weepers* shows eighteen women, each in a different attitude of grief.

The ALEXANDER SARCOPHAGUS, so called from a supposed representation of Alexander, is of Pentelic marble and is regarded as perhaps the finest example of Greek art in existence, especially in view of its remarkable state of preservation. It has carved upon it battle and hunting scenes of most exquisite design and workmanship. It seems to have been prepared

for Alexander, but why he was not buried in it, and why it should have been found in a Sidonian burial cave, remains a mystery.

The TABNITH SARCOPHAGUS, which was found containing the withered Body of Tabnith, a Sidonian King, was probably made in Memphis about the fourth century B. C. and sent to Sidon. It has an inscription warning all persons to leave the Sarcophagus untouched. "If you raise the cover, may you have no posterity among the living, nor any bed among the dead."

The remains of the **Old Walls** will repay a visit, for much is left of the almost impregnable fortifications which Theodosius built from the Golden Horn to the Marmora, only thrice forced in sixteen centuries, and then only because of the hopeless weakness of the defense. From the site of the Palace of Blacherne on the Golden Horn, the residence of the emperors for the last four centuries (near which is the Jerusalem monastery where Bishop Byrennios found the Didache), these walls extend across the hills to the notorious castle of the Seven Towers on the Sea,—the Ottoman Bastile.

A visit to one of the great **Subterranean Cisterns** that supplied Constantinople with water during its sieges will prove interesting. One of them is 336 feet long and 182 feet wide, the roof resting on 336 columns, each thirty-nine feet high crowned with Corinthian capitals. The cistern gives the impressive effect of a great submarine cathedral. It is called the YEREH BATAN SERAI, or Basilica Cistern, and will be found near the west corner of the Place of St. Sophia, and is entered from the courtyard of a Turkish house.

The **Grand Bazaar** is like a town in itself, full of labyrinthian streets and lanes, overarched by numerous small cupolas, through which the sunlight never penetrates. The dim hazy light, the great crowds of strangely costumed people, the veiled women with their children attended by eunuchs, the bewildering variety of Oriental wares, all serve to make a novel and engrossing picture.

Here may be bought Oriental perfumes and cosmetics; curiously shaped weapons, whose handles are often encrusted with gems and inscriptions from the Koran, together with others whose handles are beautifully carved in ivory, sandalwood and mother-of-pearl; Persian rugs and shawls; exquisite embroideries from the mountains of Syria and the cities of the Orient; richly inlaid tables and stools; ancient porcelains and brass ware; rare silks and fans of strange design and delicacy; costly jewels and gold and silver ornaments of infinite variety, —it seems as though the wealth of the Indias were concentrated in these Bazaars.

## POLITICAL

This political summary was written in January, 1925, and simply brings conditions up to this date. The situation at present is certainly full of foreboding.

The story of developments since Abdul Hamid II was Sultan is a most extraordinary one. The so-called Young Turks, in their revolution, dethroned Abdul Hamid II and placed Mohammed VI on the throne. At first they had high ideals and seemed to desire to establish a government on democratic principles, but political jealousies and intrigues made this increasingly difficult. Gradually the principles of oligarchy and extermination were reëstablished on a larger scale.

After the Great War and the Sevres Treaty, which deprived Turkey of her possessions in Europe and part of these in Asia Minor, Mohammed VI and his government yielded abject submission. Mustapha Kemal Pasha, the new leader of the Young Turks, as a protest established an outlaw government, called the Angora government, in Anatolia, Asia Minor, although many believe the Constantinople government was in full coöperation. He gradually gathered a large army and defeated the French who had a mandate in Cilicia. When the small French force at Mosul surrendered, an entire regiment of French soldiers was massacred. Because of France's precarious position, she made a treaty with the new Angora govern-

ment to withdraw all her troops and to supply the Angora army with guns and military stores. Italy, also, because of her jealousy of Greece's growing influence in the Mediterranean, made a secret treaty, thus helping to defeat the Sevres Treaty, made by the Allies. It certainly was an unhappy commentary on the futility both of the Sevres Treaty and of the statement made to the United States on January 10th, 1917, by the Allies, that one of the purposes of the war was "the liberation of the populations subject to the bloody tyranny of the Turks and the rejection out of Europe of the Ottoman Empire as foreign to Western civilization."

The result was the defeat of the Greek army, disorganized by the inefficient government of King Constantine, as well as the burning of Smyrna and the massacre and deportation of hundreds of thousands of Greeks in Asia Minor. The victorious Kemalist army, having recovered full possession of Asia Minor, now proceeded to march against Constantinople, but in spite of the Turkish demand that the Allies withdraw, England stood her ground at Chanak and Gallipoli, so that the Turks did not venture to violate neutral territory and run amuck in Europe.

The Government not only drove Greece out of Asia Minor, but out of all Turkish domains, except Constantinople. This has resulted in widespread spoliation and death. It has almost annihilated the Armenians and vanquished the diplomats of all the nations. It has dethroned the Osman family of Sultans, which occupied the throne for nearly seven centuries. It has obliterated the Caliphate, supposedly sacred in the Moslem world through many centuries, and the deposed and banished Caliph Abdul Mejid Effendi has made a declaration that this action was "fundamentally sacrilegious and void."

It has adopted and adapted the political nomenclature and methods of Europe, but it is a Republic only in name, Kemal is an absolute dictator. While Constantinople has been at its lowest ebb, owing to the general expulsion of its business classes, it is now slowly recovering. Conditions else-

ROBERT COLLEGE

where have greatly improved. Agriculture has been fostered, education advanced, modern methods adopted, polygamy abolished, the Gregorian calendar introduced, European clothing (including hats instead of the fez by men) made compulsory and, women, now unveiled, given recognition.

## EDUCATION

Of education, as it is carried on by the Turks, there is little to be said, because there is comparatively little of it. There are some elementary schools, almost wholly for boys, for the study of the Koran, and there are the rudiments of advanced schools in science, medicine and military training, the teachers being almost wholly foreigners. There are several American schools that have already begun to do a large work in the regeneration of the empire.

**Robert College.**—On a most commanding position on the European side of the Bosphorus, a few miles north of the city, is ROBERT COLLEGE. Just beyond and below is ROUMELI HISSAR, one of the most impressive looking castles in the world, a part of the fortifications which Mohammed the Conqueror built when preparing to take the city. Its foundations form the initial of the name of Mohammed.

Robert College is also built for conquest on the eminence just above, and although its work will be slow, it will be none the less sure and complete.

For over sixty years (the College was founded in 1863) Robert College has been doing a transforming work for the young men of the Turkish Empire. It began the fall term of 1926 with 690 students, the largest in its history, twenty-two nations being represented and half of the students being Turks. The engineering school has one hundred students, of whom thirty are being supported by the Turkish Government. There have been about 1,000 alumni and over 4,000 partial course students. There are 23 college buildings. The total property value is $1,256,000; the endowment fund is $1,762,000.

As a result, perhaps two-thirds of the men of affairs in European Turkey are said to have received their education and aim in life at Robert College. The Young Turks are as a rule too indolent and too untrained to manage large interests. The Greeks and Armenians, having been driven out of Constantinople, leave Turkish affairs in a very disorganized condition, and young Turks need to be trained.

The story of its founding and of its development is a very fascinating one. The getting of the present magnificent site, after years of diplomatic effort, showed rare powers of foresight and statesmanship, though, after years of obstruction, the consent was finally given by the Sultan because he imagined that Admiral Farragut's presence in Constantinople and his interest in the matter indicated the purpose on the part of the United States to force the issue.

**The Constantinople Woman's College** is situated near the site of Robert College and also represents a miracle of modern education among girls in the Near East. It has a teaching force (including native teachers) of sixty; and the total valuation of its beautiful buildings is $1,485,000, and there is a $150,000 medical college structure now building to train women physicians. The great need is for a sufficiently large endowment to carry on such an admirable work. There have been over 450 girls graduated—over half of these being teachers. Organized in 1871, Dr. Mary M. Patrick was for years the President, and is succeeded by Miss Kathryn N. Adams.

The value of such work in the Orient as the Robert College and the Constantinople Woman's College is beyond computation, and it speaks well for the influence of American Christianity in these far-off countries.

It should be added that there are many schools carried on in Constantinople and throughout Turkey largely by the missionaries of the American Board of Foreign Missions.

## RELIGION

The Sultan formerly was the political and the religious

head of Islam. According to Moslem law foreigners are allowed to live in Mohammedan lands only on the following conditions:

"They shall not found churches or religious establishments, and must not set foot upon the territory of Mecca."

But even as early as 1453 the conqueror Mohammed II saw that he could not enforce this law without getting rid of a very important part of his population, and greatly reducing his revenues. Therefore he issued an edict of toleration, by which non-Moslems received religious privileges, and it is under this act that Protestant missionaries are working. The new Kemalist government, however, threatens extreme restrictions.

The **Mohammedan Religion** prevails and the muezzin's Call to Prayer at 5 A. M., 1 P. M., 3 : 30 P. M., 6 : 30 P. M. and 8 : 30 P. M. is heard throughout the city. As tourists frequently have the opportunity of hearing this call, it will be of interest to know the translation, which is as follows:

> "God is great. (Repeated four times.)
> I bear witness that there is no God but God. (Repeated twice.)
> Come to prayers, come to prayers,
> Come to salvation, come to salvation,
> God is great; there is no other God but God."

In the early morning the words are added, "Prayers are better than sleep."

It is a mistake to imagine that as soon as the call is sounded every Turk stops in the midst of the street or in the conduct of his business, or hurries to the nearest mosque that he may prostrate himself with his face towards Mecca to pray. The writer was fortunate to hear the muezzin call from the minarets of Sancta Sophia and Ahmed I. at the same time, and it seemed to produce no effect whatever upon the pedestrians and shopkeepers, and scarcely a score of persons entered the mosques.

The **Greek Orthodox Church** has a patriarch in Constantinople, the other three patriarchs being located at Antioch,

Jerusalem and Alexandria. The Patriarch will probably be banished from Constantinople by the Turks.

The **Bulgarian Church**, which is independent of the Greek, also has an Exarch or Ecclesiastical Head. Its Cathedral is at Balata, on the Golden Horn. The same is true of the two branches of the Armenian Church, the Gregorian Armenians having their Cathedral in Stamboul, and the Catholic Armenians in Pera.

There is a **Church of England**, which holds services at 10.30 A. M., in the Chapel of the British Consulate at Pera. There is also an EVANGELICAL UNION CHURCH at Pera. Besides, in the city there is a JEWISH MISSION CHAPEL, a FREE CHURCH OF SCOTLAND Dispensary and School, the BIBLE SOCIETY, and other forms of Christian activity.

The **American Board** (Congregational) started in Turkey in 1819, and its work, though greatly hindered, has grown in both European and Asiatic Turkey. In Asiatic Turkey there are now 313 preaching stations and five colleges.

## PRACTICAL NOTES

POLITICAL NOTES.—In the future, except in Constantinople, the non-Turkish-speaking inhabitants may not comprise more than one-tenth of the population. The Armenians, Greeks, and Georgians will not be allowed to live near frontiers, on the other side of which are people of similar speech.

Monagamy is to be the rule for Turkey, according to the new Turkish National Assembly, in spite of the fact that the Koran allows four wives.

The free hand given to Turkey and the concessions of territory both in Europe and in Asia Minor are not because of awe of Turkish prowess, but because of the mutual jealousies and rivalries among the Powers. The fear of each is that the others may get certain advantages, both political and commercial. Great Britain hesitates to take action against Turkey for fear of arousing the resentment of the Mohammedans in India and Egypt, and the French have the same

fear about the Moslem populations in North Africa. Italy is afraid that Greece may become too powerful and challenge her supremacy in the Mediterranean, and so the sad story goes.

MONEY.—The former Turkish units of money such as the cherek, beshlik, medjidieh, etc., have all been displaced and Turkish money is very much simplified.

The piaster is the unit, though the Turkish pound (£T), which contains 100 piasters, is often used to indicate large sums. The Turkish pound gold is worth about $4.32, but the paper equivalents have greatly depreciated, being worth only about one-seventh of the nominal gold value.

The piaster (worth at par 4 1-3c) contains 40 para. There are bronze coins of 10 and 20 para, and there are silver coins of 2, 5, 10, and 20 piasters, which is the usual money handled by tourists.

CARRIAGES.—These cost about fifteen piastres (sixty cents) an hour for a party, and for a day eighty piastres ($3.20). As Constantinople is such a large and confusing city, carriages are almost essential to rapid and effective sight-seeing.

PURCHASES.—(See previously mentioned Grand Bazaar.) The caution should be repeated that time and patience are necessary for bargaining, as the tourist ought to pay little more than a third of the price first asked. Starting to go away will often bring an obdurate dealer to terms. Taking a guide will add somewhat to the price in the way of commission.

TIME.—The Turk begins counting time with sunrise.

LANGUAGE.—Next to Turkish, the French language is much used, and to a less extent German and English.

GUIDES.—There are very few good guides. A guide-book and a driver who can understand the names of the places to be visited will usually answer all purposes.

HOTELS.—The Pera Palace Hotel is a good hotel, conducted by foreigners. Also Hotel Bristol, Continental de Londres, etc.

CAFÉS. Tokatlian and Lebon in the Grand Rue de Pera.

BANK. Crédit Lyonnais, near the New Bridge, Galata.

## II—SMYRNA

*"Smyrna, the Lovely, the Ornament of Asia."*

SMYRNA, the chief city of Asia Minor, is 288 miles from Constantinople. Before the fire it had 225,000 people, but now only 98,000, but is slowly recovering. The high range of mountains in the background, the gay-looking city with its tiled roofs and painted balconies, the minarets of its mosques and the spires of its Christian churches, the dark cypress groves and luxuriant gardens and the lovely Bay crowded with shipping,—all served to make a memorable picture.

It is as Charles Dudley Warner has characterized it, "An Asiatic city with a European face; it produces nothing and exchanges everything; it is hospitable to all religions and conspicuous for none; and it is the paradise of the Turk, the home of luxury and of beautiful women."

### HISTORY

Although so modern looking, Smyrna is one of the oldest cities in the Orient. It has been Asia Minor's chief commercial port, and during all the ages has been a synonym for wealth. It was first called Smyrna by the Amazons, who came from Ephesus. Later it was conquered by the Æolians, who made it a Greek city, of which there are still some ruined walls and tombs as well as sundry relics.

Here, according to tradition, Homer was born, and the Homeric poetry flourished. In later years it became one of the thirteen cities which formed the Ionian confederacy. When it was conquered by Alexander the Great, he ordered a complete rebuilding upon a spot several miles distant, the site of the Smyrna of to-day. It became a prosperous city, with famous schools, splendid buildings and great wealth.

Christianity from the first took deep root here, and Smyrna

became one of the seven powerful Churches referred to in the second and third chapters of the Book of Revelation. Here Polycarp, the second bishop of Smyrna, suffered martyrdom, but in spite of persecutions the Church flourished, and in the sixth century became the seat of an archbishop, having five bishoprics connected with it.

After varying fortunes and prolonged conflicts between the Arabs and Turks on the one side, and the Knights of Rhodes (afterwards Knights of Malta) on the other, in 1403 it passed into the hands of the Turks, and has since remained, next to Constantinople, the largest and wealthiest city in the Ottoman empire.

Smyrna has a number of times been almost reduced to ruins by earthquakes. This was especially true in the year 180 A. D., after which the wrecked city was entirely rebuilt by the Roman Emperor, Marcus Aurelius. The years 1688, 1788 and 1880 also witnessed disastrous shocks, and scarcely a year passes without some seismic disturbances.

## COMMERCE

Smyrna, with its beautiful harbour and its access to the interior of Asia, seems especially adapted for a large commercial centre. This favourable situation in the direct path of the commerce of the Mediterranean has through thousands of years made it a wealthy and prominent city. In the last fifty years, it had received special impetus from the presence of many Greeks and other Europeans, who were the chief factors in trade. The two railroads making easy access into the interior, which have been built by British capital, have had a large influence in the promotion of commerce. About 1875 a French company constructed a quay along the front of the whole city, and there were built along this wharf a row of Europeanized hotels, warehouses and public buildings that were all destroyed. The great fire of October, 1922, after its capture by the Kemalist Turks, and the banishment of the Greeks, have been a tragic blow. Smyrna, however, is almost sure to be rebuilt and thus regain its former commercial supremacy, as it is the natural gateway to the Levant.

But these progressive European methods have far from robbed Smyrna of its Oriental characteristics. The exports in 1924 were £57,448,400, and imports £48,288,000, being nearly as great as in 1913. Most of the merchandise still finds its way into the city on the backs of camels.

The chief products that are sold in Smyrna and exported over the whole world are figs, dates, raisins, opium, spices, sponges, emery, silks, and especially Oriental rugs, carpets and embroideries.

## SCENES OF INTEREST

*Note.*—The recent fire has not affected the chief sights, although the Bazaars were largely burned.

A trip can be made to **Mount Pagus**, the Acropolis of Smyrna, by carriage. It will pass by interesting parts of the town, including the public buildings and City Prison, and the Turkish quarter. Beyond is the site of the ancient **Theatre**, originally a very large structure capable of seating 20,000 spectators. At the northwest corner in a Turkish cottage may be seen the meagre remains of the Proscenium, and a vaulted entrance of solid masonry leading into the ancient orchestra. Little else but a natural hollow remains of the once magnificent building.

Just beyond as one ascends the hill, the STADIUM may be seen, showing merely the general outline. This Stadium which has now so nearly disappeared, is interesting because it was the place of the martyrdom of **St. Polycarp**, the second Bishop of Smyrna. His last words, when pressed to recant his faith in Christ have become famous, "Eighty and six years have I served Him and He has never done me wrong; how then can I blaspheme my King that saved me?" If we stop to remember that Polycarp was a disciple of the Apostle John, it brings us very near to the time of our Lord. This was about the year 155 A. D., or perhaps several years later.

The Turkish Santon among the cypress trees near by may reasonably be regarded as **Polycarp's Tomb.** History states

that it was on the highway to Ephesus, just outside the city, and it is very likely that his people would desire to have his last remains buried as near as possible to the scene of his martyrdom. When we remember that Christianity continued to flourish in Smyrna through many centuries, and that there have always been representatives of the Christian Church there, it makes it easy to believe that this site, located here by the tradition of the earliest centuries, is authentic.

Near by is the so-called **Castle,** of mingled Greek, Byzantine and Turkish architecture, which for 2,000 years has served as a fortress. The ruins in recent years have been much dismantled by the removal of some of the stones for building materials.

No one should omit the **View from Mount Pagus.** It gives a fine panorama of the Gulf of Smyrna, thirty-four miles long, one of the finest Bays in the Mediterranean, the complete map of Smyrna and its environs, as well as all the adjacent country, and the range of fine mountains beyond including Mt. Olympus, 6,000 feet high.

By another route the tourist can go to Caravan Bridge and Diana's Bath. The way passes through some of the principal streets of the city, past the Market, and on through the former Armenian quarter, and out to the **Caravan Bridge.** This bridge goes back to the time of the Romans 129 B. C., and was built as a part of a great highway. From here the road leads northeast past the Church of Constantine and the French Orphanage. This road was bordered in olden time with tombs and monuments, and many ancient Sarcophagi have recently been unearthed.

DIANA'S BATH is a fine spring filling a reservoir built in 1844, which supplies the city with water.

There are remains of several **Aqueducts** in the immediate vicinity of Smyrna, the one a Turkish structure something over two hundred years old, and another of Byzantine construction, still showing in its ruins how it crossed the river. The oldest and most interesting is the Roman, which was built the

third century before Christ, and brought water to Smyrna from a spot fifteen miles to the east.

The Bazaars have been so largely destroyed and their restoration is so uncertain that it is scarcely worth commenting on what was formerly Smyrna's most distinguishing feature.

## THE TURKISH CONQUEST

The effect of the defeat of the Greek Army by the Kemalists is somewhat problematical and not at all reassuring. It resulted in the consequent burning of Smyrna and the deportation of all Greeks and other Christian minorities from Asia Minor. The immediate result will be to paralyze the commercial and philanthropic activities for decades to come. The Turk does not easily adapt himself to business and administrative efficiency, heretofore carried on by Greeks and Armenians.

The story of the Greek collapse is a very striking one. After the clever diplomacy of Venizelos had resulted in making Greece a Mediterranean power, the volatile restlessness of the Greeks caused the retirement of Venizelos and the return of the banished King, Constantine. The blundering administration of the latter, which included putting General Papoulos, who had previously been in a sanitorium suffering from hallucinations, at the head of the army, occasioned the complete disorganization of the Greek Army in Asia Minor. Kemal by his shrewd manipulation had enlisted the coöperation of both France and Italy, while Great Britain failed to give Greece the expected support, in view of the fact that Greece was furthering England's commercial interest. The result was, that the Greek Army, unpaid, underfed, and poorly equipped, made a poor bulwark to the Turkish onrush. The almost complete destruction of the Greek Army, the massacres and deportations of all Greeks in Asia Minor were the inevitable result. The fact that the Greek Government rashly executed six of its prominent army officials and banished Prince Andrew, the brother of Constantine, only aggravated the difficulties, since the British Minister, as a protest, immediately withdrew from Greece, thus alienating British friendship.

The effect of this Turkish victory, on the other hand, served to give prestige and confidence to world-wide Islam. How far Kemal's spectacular success may influence the Arabs of Mesopotamia and the Mohammedans of India, as well as the Moors of Northern Africa, to shake off Christian domination remains a question. The fact that the Allies are not in complete harmony and that the United States refuses to assert itself as a World Power, may lead to a possible war between the Christian powers and the countries maintaining the faith of Islam.

## RELIGION AND SCHOOLS

The conflagration of early October, 1922, destroyed many of the buildings and churches which have been a conspicuous feature of religious work in Smyrna. These include the schools and churches of the American Mission, the English Church and the Scotch Mission which maintained a hospital and training school for nurses.

The INTERNATIONAL COLLEGE AT SMYRNA, under the general direction of the American Mission, fortunately has its splendid buildings at Paradise, a suburb of Smyrna, and they escaped the ravages of the Smyrna fire. Dr. Alexander MacLachlan, its president for over thirty years, has been succeeded by Dr. C. A. Reed. The 300 students are nearly all Turks.

The COLLEGIATE INSTITUTE FOR GIRLS had its buildings in Smyrna itself and they suffered complete destruction, although all the teachers escaped with their lives. The work of these splendid institutions, as well as that of the churches and schools of the American Mission, has necessarily been entirely interrupted, but when conditions are more favourable they will undoubtedly be reëstablished.

It is one of the tragedies of the new Moslem Renaissance that work of this kind, that has been of immense value to the Levant, has suffered unfortunate eclipse.

## PRACTICAL HINTS

MONEY.—This is the same as at Constantinople. French and English money are also current.

CARRIAGES.—The cost is according to bargaining. The drivers are untrustworthy, and definite agreements should be made.

CLIMATE.—In February and March the climate is perfect.

PURCHASES.—See under heading of Bazaar.

## III—EPHESUS

"*I will remove thy candlestick out of its place.*"—Rev. 2 : 5.

THE distance between Smyrna and Ephesus by railroad is forty-eight miles, and there are comfortable compartment cars over a well-built railway. Most of the route is along a pleasant valley, which marks the highway which has been traversed between Smyrna and Ephesus from time immemorial. It is a delightful trip at the season in which Ephesus is usually visited, with green verdure and blooming fruit-trees, the peasants busy in their fields, numerous caravans of camels moving along the road, and the novelty and variety of an Oriental landscape visible on every hand.

### HISTORY

Ephesus existed as a city from prehistoric times, having been occupied by Carians and Phœnicians long before the Greeks took possession. Alexander and his successors brought it into great prominence as a Greek centre, by the building of magnificent public buildings, theatres and temples. After the Romans gained possession the city became even more prosperous, becoming the capital and chief commercial mart of all Asia. There are abundant ruins to show that it was one of the greatest and most magnificent of ancient cities.

In 263 A. D. the Goths took the city and plundered and destroyed the Temple of Diana. Christianity, which had gained a strong ascendency, continued to flourish in the city that had known the ministry of St. Paul, St. Timothy and St. John. Six councils assembled within its walls, and here at the third

Ecumenical Council in 431 the Virgin Mary was proclaimed "the mother of God."

After Constantinople became the capital of the eastern empire, trade began to leave Ephesus and converge to the new channel. The population decreased, the magnificent harbour which had been connected with the sea by a great artificial canal, gradually filled up and the town fell into a hopeless decay. In 1116 it passed into the hands of the Turks.

## THE RUINS

The course here suggested is to go to the more distant ruins of Ephesus first, leaving the nearer and more accessible ruins of the Temple of Diana at Ayasoluk for the end of the trip.

On leaving the station, one passes along the BYZANTINE AQUEDUCT with its high pillars, past the PUBLIC FOUNTAIN and the CAVE OF THE SEVEN SLEEPERS and enters the ancient town itself through the GATES OF MAGNESIA.

On our immediate right are the ruins of a GYMNASIUM, and beyond a trench full of white marble blocks shows the remnants of a ROMAN TEMPLE. To the west of this and a little lower is the CIRCULAR TEMPLE, erroneously called the Tomb of St. Luke. Further on are the ruins of the WOOL MARKET, as is evidenced by an inscription found here. Next is the ODEON or Singing Hall with its white marble proscenium and red granite columns.

Passing the ruins of a BYZANTINE CHURCH and the AGORA or Market-place, and the remnants of a great ROMAN TEMPLE supposed to be that of Claudius, we come to the great THEATRE.

**The Theatre.**—Here the traveller can stand upon the proscenium and bring to mind the thrilling scene so vividly recorded in the nineteenth chapter of the Acts. One can see Demetrius the silversmith, fearful that the new teaching of St. Paul would turn the minds of the people away from his little temple models, shouting at the head of the riot which he had fomented, "Great is Diana of the Ephesians." Here stood Paul, for two hours trying to make himself heard against the

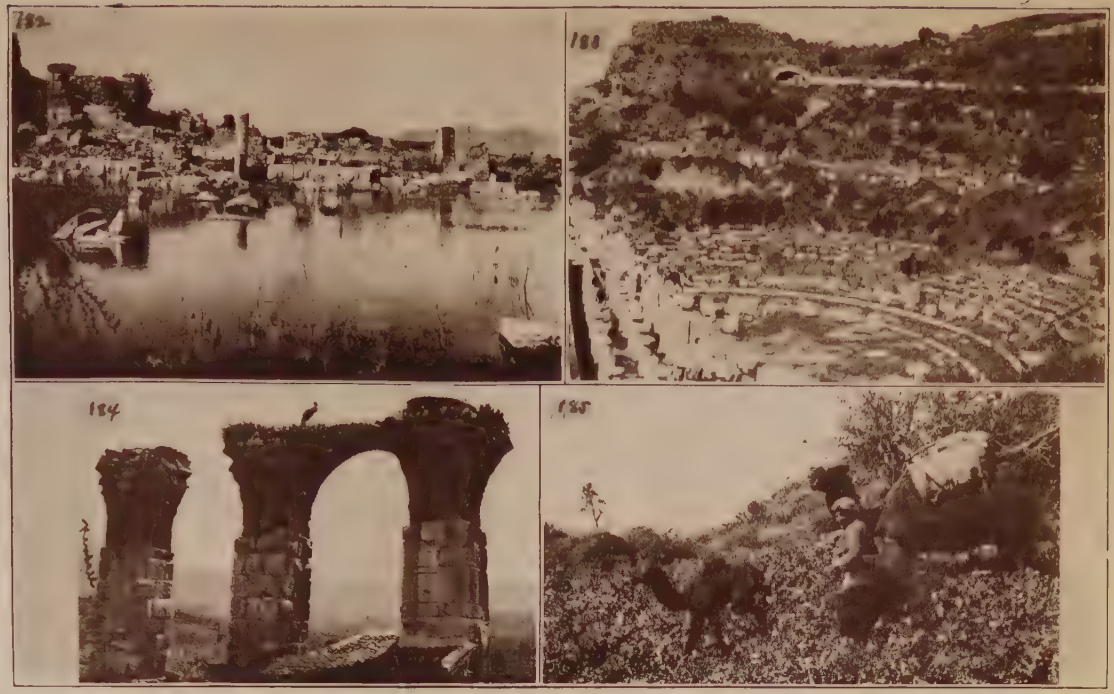
furious and howling mob, which was at the last appeased only by the authority of the town clerk. Here were found many inscriptions of interest, but unfortunately none of the metal models of the temple made by the industrious Demetrius. The Theatre was perhaps the largest in Asia capable of seating over 25,000 persons.

The elaborate excavations which were here made by Mr. T. F. Wood (see his "Ephesus and the Temple of Diana"), as well as by some Austrian archæologists, show a number of wide thoroughfares leading to the harbour, which had a splendid QUAY and a COLONNADE. Near here also stood a MARKET HALL, the ROMAN AGORA and a MARBLE HALL, all of which were probably destroyed by the Goths in their victory 263 A. D.

Several other ancient ruins are the GREEK TOWER or Prison of St. Paul, the DOUBLE CHURCH in which the Third Ecumenical Conference (431) was held, the STADIUM, with its fine remains and the PRÆTORIUM.

The **Artemisium** or **Temple of Diana**, was one of the most magnificent structures of ancient times, and one of the seven wonders of the world. Pliny tells us that it was 425 feet long and 225 wide, and that 127 columns gave support to the roof. Only the remains of the substructure and of the pavement are now left, and a great mass of marble fragments. The most noteworthy objects discovered are now in the British Museum.

Other objects of interest are the GREAT MOSQUE, the impressive ruin called the GATE OF PERSECUTION, which in Justinian's time was the entrance to the citadel, and the ruins of the CATHEDRAL OF ST. JOHN.



RUINS AT EPHESUS
OLD AQUEDUCT AND STORK

THEATER AT EPHESUS (Acts 19:29)
A BABY CAMEL ON THE SITE OF THE STADIUM, EPHESUS

# PALESTINE

## PRELIMINARY FACTS AND FIGURES

PALESTINE.—Since September, 1923, has had a civil administration under the Mandate of Great Britain. Lord Plumer is the High Commissioner. There is an Advisory Council of four Moslems, three Christians, and three Jews. An elected legislative assembly coöperates with the Commissioner, having 22 official and 12 non-official members. There are seven districts: Jerusalem, Jaffa, Haifa, Nazareth, Nablus, Gaza, and Beersheba. All male inhabitants over 25 years of age are entitled to vote. The British Government and the Palestine administration recognize the World Zionist organization. There is freedom of worship, the Mohammedans, the Roman Catholic, the Greek Catholic, the Armenian, the Jews, the Protestants, etc., being represented.

Area, 9,000 square miles. Population (1922), 757,182, of which 590,890 are Moslems, 83,794 are Jews, and 73,024 are Christians. Jerusalem has 62,578 inhabitants; Jaffa 47,709; Haifa, 24,634; Nazareth, 7,424; Nablus, 15,497; Tiberius, 6,950; Hebron, 16,577; and Bethlehem, 6,658.

The Government (1926) operates 804 schools with 64,746 pupils, less than 10 per cent. of the population. Of the budget of $10,500,000, the schools get $600,000, while police and prisons take $1,500,000. The private Christian schools number 163, and have 13,500 pupils.

Revenue (1926), £E2,533,000; expenditures, £E2,166,000; imports, £E7,338,000; exports, £E1,297,000, consisting of wine, olive oil, oranges, and tobacco. Railways, 625 miles.

Egyptian money is legal tender. An £E has 100 piasters, or 1,000 milliemes.

NOTE ON ZIONISM.—Some 60 small colonies, mostly on an agricultural basis, having about 20,000 people and 187,500 acres under cultivation, have been established, and there have been a few manufacturing plants like Baron Rothschild's flour mills and several cement and salt companies inaugurated, mostly at Haifa.

SYRIA.—France has a Mandate over Syria, by action of Supreme Council of Allied Powers, April, 1920, confirmed by

League of Nations, July, 1922. High Commissioner, Henri Ponsot.

Total area, 60,000 square miles. Population about 3,000,000, largely of Arabic origin, and the prevailing language is Arabic in many dialects. Cities: Damascus, 170,000; Beirut, 80,000; Tripoli, 50,000.

People are mostly Moslems, with about 110,000 Druses. Also some Greek Catholics and Roman Catholics (the latter having 20,000 pupils in their schools). The American University of Beirut had 1,217 students in 1926.

Revenue (1922), 136,000,000 francs; expenditures, 133,000,000 francs; imports, 501,450,000 francs; exports, 87,884,000 francs, consisting of cereals, fruit, tobacco, cotton, hemp, and olive oil.

Railroads, 1,569 miles. The French army is in control.

Syria demands that she be relieved of the French mandate, claiming that since French control exports have decreased and imports increased, so that the ratio now stands at 87,000,000 to 500,000,000 francs. Local French money has declined 25 per cent. The French army of 40,000 (three-fourths being black Senegalese) cannot preserve order or suppress crime. The National Syrian government has been abolished, and the Representative Council has been suppressed. Six rebellions since the French Mandate had their climax in a Druse war (see p. 170), requiring an increased French army. This insurrection has about spent itself and conditions under M. Henri Ponsot are rapidly improving.

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# I—BEYROUT OR BEIRUT

BEYROUT is an important seaport town, at which Mediterranean Cruises often stop. Although largely European in its characteristics it has attractive Oriental features and an unusually fine location and lovely environs.

## HISTORY

Beyrout first came into prominence under Alexander the Great, who captured it from the Phœnicians. He made it an important seaport and commercial city. It was afterwards taken by the Romans and given the name of Berytus after the daughter of the Emperor Augustus. Herod the Great embellished the city with many public buildings, and its trade, especially in the manufacture and exportation of silks, assumed large proportions. In 529 A. D. the town was almost wholly destroyed by an earthquake, and has never since attained its previous grandeur. In 625 it was taken by the Moslems, but in 1125 it was captured by the Crusaders, who maintained possession until the battle of Hattin, which drove them from Syrian soil. The town has greatly increased in size and importance during the last forty years, mainly through the influence of the considerable European population, and the work of the American missionaries.

The COMMERCIAL IMPORTANCE of Beyrout may be seen from the fact that over 3,000 vessels enter the port annually. Its exports of silks, olive oil, licorice, fruit, sponges, etc., aggregate about $11,000,000.

## THE CITY

The population is 180,000, including 40,000 Moslems, 50,-

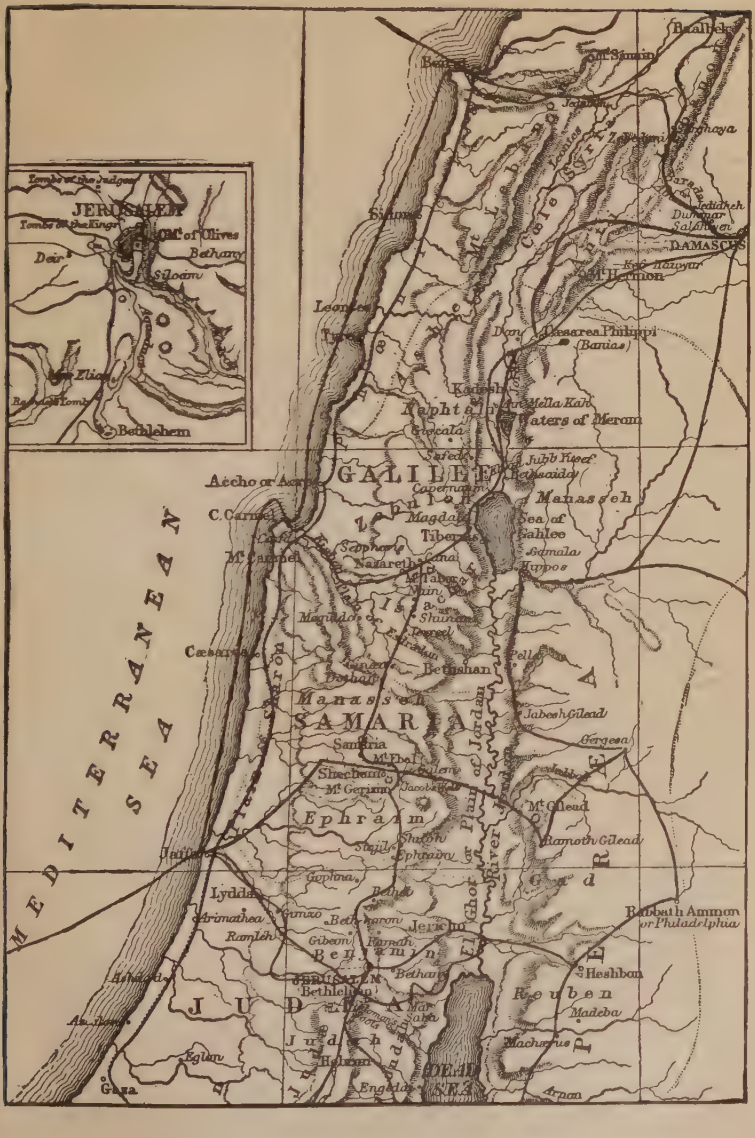
000 Christian Arabs, together with Europeans, Jews, Armenians, etc. The city has an attractive location on the hill slopes facing the sea, surrounded by plains full of luxuriant gardens, and having behind it a fine range of mountains crowned with the snow-clad peak of the Sannin (8,555 feet). The climate is mild and genial, without frost in winter, and largely tempered by fresh sea breezes in summer.

There is less of the characteristic life of the Orient here than in almost any other Eastern city, on account of the fact that the Europeans dominate all trade and public affairs. There is almost nothing of special interest, although it certainly is a charming and progressive city. The new portions, together with the various suburbs, have beautiful villas, surrounded by lovely subtropical gardens. The many different drives in the environments have extensive views in which the luxuriant orange and lemon trees, sycamores and palms play not a small part.

The main interest attending a visit to Beyrout is in connection with the magnificent schools and colleges, especially those which are associated with the AMERICAN MISSION. In fact, **Churches and Institutions** are a prominent factor in the life of the city, and this accounts very largely for its progressiveness and advancement. There are six hospitals, twenty-three mosques (none worthy of a special visit), thirty-eight Christian churches, with a large number of up-to-date schools of various grades for native boys and girls. That the Moslems have been greatly influenced by the educational atmosphere is shown by the fact that many schools under Mohammedan control are being carried on for boys, and to a less extent special Mohammedan schools for girls have been recently opened. It is certainly noteworthy that the Moslems have wakened to the importance of educating their girls. As a result the proportion of persons who cannot read or write is very small throughout the city.

The fact that there are twenty printing plants, and a number of newspapers, including twelve printed in Arabic, also goes to show the rapid progress in general intelligence.

The Greek, Roman and Maronite Churches are very strong



Baalbek
Mt Sinnin
Beirut
Jedideh
Zebedeni
Zarghaya
Barada
Jedideh
Dummar
Salahiyeh
DAMASCUS
Mt Hermon
Sidon
Leontes
Tyre
Dan
Cæsarea Philippi
(Banias)
Kadesh
Naphtali
Waters of Merom
Gascala
Safed
Jubb Yusef
Bethsaida
GALILEE
Accho or Acre
Capernaum
Manasseh
C. Carmel
Magdala
Sea of
Galilee
Tiberias
Samala
Hippos
Mt Carmel
Sepphoris
Nazareth
Cana
Mt Tabor
Nain
Isa
Shunem
Megiddo
Dothan
Cæsarea
Pella
Bethshan
Manasseh
SAMARIA
Jabesh Gilead
Gergesa
Samaria
Mt Ebal
Shechem
Mt Gerizim
Jacob's Well
Ephraim
Mt Gilead
Ramoth Gilead
Jaffa
Shiloh
Ephraim
Gophna
Lydda
Bethel
Arimathea
Gimzo
Bethoron
Jericho
Ramleh
Gibeon
Ramah
Benjamin
Rabbath Ammon
or Philadelphia
Heshbon
Bethany
JERUSALEM
Bethlehem
Reuben
Madeba
Ashdod
JUDÆA
Mar Saba
Machærus
Eglon
Judah
Hebron
Engeddi
DEAD SEA
Arnon
Gaza
MEDITERRANEAN SEA
Jordan
Ghor or Plain of Jordan
River Jordan
Tombs of the Judges
JERUSALEM
Tombs of the Kings
Mt of Olives
Bethany
Deir
Siloam
Mar Elias
Bethlehem

and all have their archbishops or bishops, together with imposing cathedrals and churches.

## THE AMERICAN MISSION

The American Mission, under the auspices of the Presbyterian Church of the United States, has been labouring in Syria with marked success since 1821. Many able and prominent scholars and scientific men have been connected with the Mission including Doctors Eli Smith, Van Dyke, Thomson, Jessup, Post, Dennis and Bliss. With this Mission is associated the American University of Beirut, which has taken a high place among the institutions of advanced learning throughout the world. This college was founded in 1866, and has at present 1,200 students, 120 professors and nearly 4,000 graduates. It has a campus of forty acres and twenty-six elaborate buildings; the entire property being valued at $1,007,000, besides endowments of $1,117,000. It has faculties and schools of medicine, pharmacy, dentistry, nursing, commerce, agriculture and engineering. English is the language of the institution.

The new President (elected October, 1922), is Dr. Bayard Dodge. The College now (1926) has 1,217 students, 378 Syrians, 198 Palestinians, 190 Iraqis (including the Crown Prince of Iraq), 155 Armenians, 115 Egyptians, 94 Persians, etc., half the entire number being Christians of various sects. The United States has just raised $2,500,000 for Near East Colleges, of which the College receives 38 per cent.

The American Mission has a number of churches and schools in Beyrout, including a Girls' Seminary and an extensive printing plant. They also maintain successful missionary centres in every part of Syria, there being several hundred schools with over 10,000 pupils. Any one, even the most confirmed sceptic and cynic, who will give this work careful study, cannot fail to be impressed with the uplifting and enlightening influences of such Christian activity.

The BRITISH SYRIAN MISSION SCHOOLS AND BIBLE WORK

has thirteen schools in Beyrout with over 1,200 scholars, including classes for the blind. This Mission has in Syria altogether thirty-eight schools with 2,500 pupils, and is doing as well a general Missionary work.

The CHURCH OF SCOTLAND JEWISH MISSION has been established since 1864 and devotes itself especially to the education of the young among the Jews. The HOSPITAL OF THE PRUSSIAN ORDER OF ST. JOHN, and the Orphanage and BOARDING SCHOOL OF THE KAISERWERTH DEACONESSES, both under German auspices, are doing most admirable work.

## II—DAMASCUS

*"The oldest city in history."*

THE distance from Beyrout to Damascus is ninety miles by railroad, leading through the picturesque Anti-Lebanon mountains, the highest railroad altitude being 4,610 feet. The time required by train is nearly nine hours, although the distance can be made by auto in half the time, the roads being excellent.

DAMASCUS is the largest city in Syria with a population which is estimated at about 225,000. It has been a flourishing city from the remotest times. The Jews, the Egyptians, the Greeks, the Romans, the Arabs, and the Turks have shared in making its history.

The French mandate has resulted (partly owing to the mismanagement by General Sarrail, who has been recalled), in a Druse rebellion. The bombardment of Damascus without warning on October 18, 1925, destroying eight square blocks in the business "Street called Straight," as well as 1,000 lives (no Europeans), was a frightful blunder, and has lowered the prestige of France, which in this war has had 6,600 casualties and expended two billion francs.

STREET CALLED STRAIGHT

## DESCRIPTION

Damascus has come down through history with a glamour of romance as a very Paradise of luxury and beauty. Part of this is due to the fact that it is entirely surrounded by gardens and groves, which certainly give a magnificent setting to the picture as viewed from some adjoining mountain-top. It must be confessed that it is hard for people from the Occident, accustomed to the utmost profusion of nature's resources, to share in the enthusiasm of the Arabs, more accustomed to the bleak and sterile desert. It should be said that as Damascus has an altitude of 2,260 feet, Spring is correspondingly late, and travellers who see Damascus in March or April do not see it in its floral prime.

The **Climate**, which is excessively hot in the summer, is very pleasant in the spring, although the traveller should guard against the sudden chill that follows the setting of the sun. The water is impure and the drinking of water that has not been thoroughly boiled should be avoided. Malaria and intermittent fever are very common, aided doubtless by the filth of the city streets. Modern ideas of sanitation and civic improvement are, however, beginning to be evident under the French administration.

There are three distinct **Quarters**, the Jewish, the Christian and the Mohammedan. It is said that there is no other city where customs have changed so little during the ages. The JEWS are as nearly like those of the time of Paul as can be imagined in customs, in dress and in prejudices. Scarcely any other people in the world, unless it be the small Samaritan sect at Schechem (Nablous), has adhered so tenaciously to the very letter of the law. The quarter in which they live has not changed and even when a new house is built, it is made identical to the one upon whose foundations it is erected. It is safe to say that nowhere in Palestine can the manners and customs of the old-time Hebrews be studied so well as at Damascus.

The MOSLEMS are also very tenacious of their religion and their institutions. Without having parted with their bigotry

and their pride, they seem to have lost all taste for industry but have kept their courage in warfare. What is true everywhere under the rule of the Turks is true here, namely, all the learning and culture that gave the Moslems such greatness a few hundred years ago have almost absolutely vanished.

The commercial spirit still prevails, and it is as old as the city itself. When Egypt was still young, Damascus had trade with China and the nations of central Asia. The commerce of to-day is falling largely into the hands of the Jews and Greeks because they have the more enterprise, but the Mohammedan merchants are much more trustworthy.

The **Government** of the city was honeycombed with corruption, and its system of taxation under the Turks was little more than legalized robbery. Hence even the large mansions had very plain and unattractive exteriors, in order not to excite the cupidity of the authorities. Under French rule and self-government, some of these evils have been eliminated. There is some indication at present that the French will withdraw and give the Syrians complete self-government.

## INTERESTING SIGHTS

There are no public buildings, partly from lack of public spirit and partly on account of the impoverished condition of the looted treasury. In fact there are almost no great characteristic sights, and yet its striking Oriental scenes make Damascus one of the most attractive of cities.

The **Mosque of Amayyade** (apply to Consulate for services of competent Kawass, fee quite moderate) is one of the oldest and, outside of Constantinople and Jerusalem, the grandest of all Mohammedan places of worship. It is probable that once a heathen temple stood here, replaced in the early Christian centuries by a Church named after John the Baptist. The Mosque that succeeded it retained the name, and it is asserted that the head of the Forerunner is still preserved beneath the shrine in the centre of the Mosque. During the Middle Ages, this Mosque was so widely admired that genii were popularly

believed to have assisted in its building. Greek architects were employed and 1,200 skilled artisans were brought from Constantinople. The pillars were of the rarest marble, and precious stones and mosaics were lavishly used, and from the lofty ceiling hung 600 golden lamps. Two disastrous fires, the one in 1069 and a recent one in 1893, have destroyed much of its magnificent decorations.

The Mosque is 429 feet long and 129 feet wide, and its columns are 23 feet high. Over the central entrance the words of the original Church, in Greek characters, may still be seen, "Thy Kingdom, O Christ, is an everlasting kingdom and Thy dominion endureth through all generations," taken from the 145th Psalm, with the words "O Christ" interpolated. This impresses the Christian visitor as a prophecy of the time when this place shall again be used for Christian worship and the entire nation shall acknowledge the Messiah.

The interior has been partially restored and is very impressive. Four great columns sustain the dome, which is 120 feet high and 100 feet in circumference, the interior surface being ornamented with fine mosaics and ornamental texts from the Koran. Handsome rugs cover the marble floor, and the alabaster pulpit and the filagree ornamentation evident on every side serve to enrich this splendid example of pure Saracenic architecture.

Every visitor should ascend the southwest minaret, partly because it is of a most graceful and artistic design, and chiefly because from its galleries a superb view of Damascus and its environs can be had.

The STREET CALLED STRAIGHT, the WALL WHERE PAUL was let down in a basket, and the HOUSE OF ANANIAS, have of course no historical evidence to substantiate them. The STREET CALLED STRAIGHT, however, may be in part identical with the one in Paul's day, especially as for many centuries it has been one of the widest and the most important in the city.

Just outside the Omayyade Mosque is the **Tomb of Saladin**, the great Conqueror, who almost annihilated the Knights in the

last struggle at the foot of the Horns of Hattin in Galilee, which witnessed the end of the Crusaders' possession of the Holy Land. In the little structure, a small company of Mohammedan priests perpetually pray for his soul, not, as they say, because he needs the prayers but as an act of homage.

The **Bazaars** are the great attraction of Damascus, being more purely Oriental than those of Constantinople or Cairo. They seem almost without limit, and the goods displayed are bewildering in their variety and novelty. But even here the machine-made articles imported from Europe are beginning to supplant the hand-made goods of the Orient, and great care should be exercised in selecting the genuine. Here one can see the Horse Market and Saddle Booths, the Coppersmiths' Bazaar where the clatter indicates that the articles sold are made on the premises; the Second-hand Bazaar for old clothes and antique firearms; the Greek Bazaar, where weapons, carpets, shawls and every manner of antiquities are displayed, including "Damascus" weapons gaudily ornamented, made from poor steel imported from Germany. The cloth Bazaar (goods imported largely from Europe), the Booksellers' shops (small and poorly patronized), the Silk Bazaar, the Tobacco Bazaar, the Goldsmiths' Bazaar and every possible phase of merchandising may here be seen in their Oriental setting.

People who like to have their nerves put on the rack have the opportunity to see (and hear!) the **Howling and Dancing Dervishes**, who are here in their glory and are always ready to exhibit to visitors their religious devotion for the price of admission. In the public cafés and in the cheap and poorly-ventilated Vaudeville theatre, various dances and acrobatic performances are given.

Outside of the city there is a villa once filled with **Turkish Exiles**, whom Abdul Hamid deported because under suspicion. But under the new Turkish régime in Constantinople the old method of banishment has given way to a more expeditious method of disposing of political offenders. Better things, however, may be hoped from Syria under the present government.

THE HOUSE OF NAAMAN AT DAMASCUS
THE WALL WHERE PAUL WAS LET DOWN IN A BASKET
ROPE WEAVERS—MUD WALLS ON THE RIGHT

## RELIGION

Damascus is a hotbed of contending fanatical sects, and offers a discouraging field to missionary enterprise. Not only the Mohammedans, the Jews and the Greeks are arrayed against one another, but there are various contending subdivisions. Such fanatical sects as the Druses and the Kurds, who hold the Mohammedan faith, and the Maronites, a bigoted sect of the Syrian Church, give little hospitality to Christian doctrine. There are said to be 284 mosques in the city, of which seventy-one have regular services. Most of them formerly sustained schools, but education among Mohammedans has in recent years been woefully neglected.

Few American families, with the exception of missionary workers, reside here. Dr. Crawford lived here for nearly half a century, but few converts have been made among the Mohammedans or the Jews. There is a PROTESTANT CHURCH here with 144 members, but it is made up almost wholly of converts from the Greek Church. Still, some advance has been made along the line of educational and medical work. The BRITISH SYRIAN MISSION has four schools and a blind asylum, and there is a school for girls with sixty scholars. In the neighbourhood of Damascus there are ten congregations of Protestants with schools taught by native teachers. The Roman Catholics and Orthodox Greeks are also active in religious and educational work.

There are now several papers published in Damascus. Formerly the issues of the single paper were spasmodic, owing to the constant interference of the Turkish censor.

Damascus now has direct railroad connection with Haifa as well as with Beyrout. This expedites present travel amazingly. The cars, as a rule, are quite comfortable. There is also a railroad from Damascus to Medina and Mecca, wholly for the purpose of carrying pilgrims to those sacred shrines. It passes through 1,500 miles of sterile country, in which scarcely a green thing or a living creature can be seen. Auto trips from Damascus to Beirut and thence to Haifa are available.

## BAALBEK

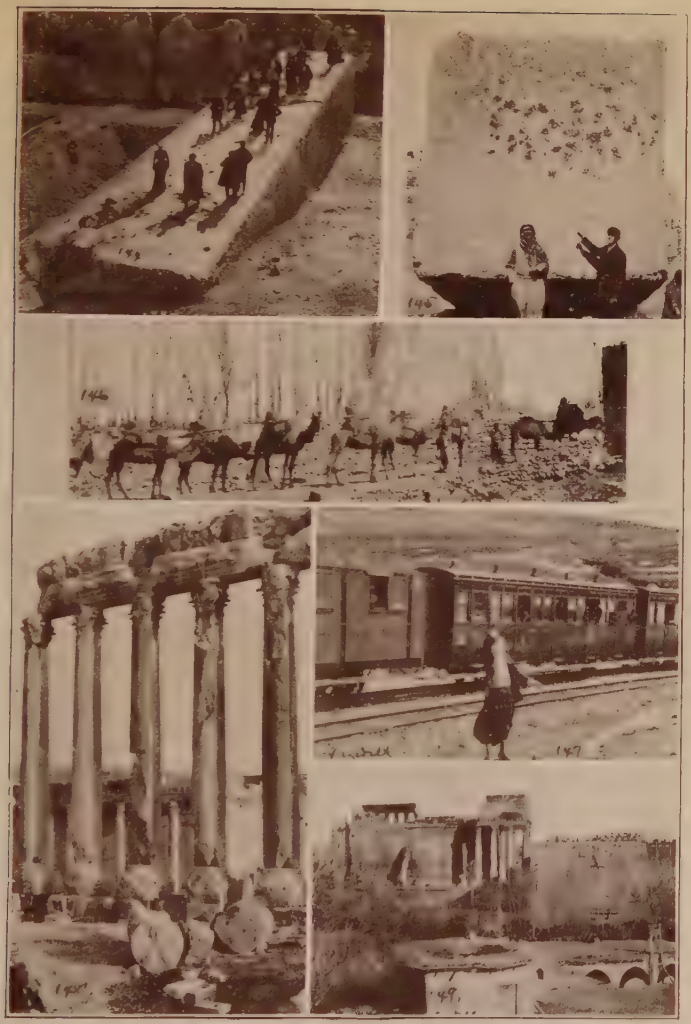
Baalbek, according to tradition, has the names of Cain, Nimrod, Abraham and especially Solomon connected with it, the latter making this a strong city to compete with Damascus because the latter would not acknowledge his sovereignty. To please some of his heathen wives, he built a Temple to Baal, from which the name Baalbek, "Seat of Baal" was derived.

Baalbek has now about five thousand people and has no special significance to the traveller, save through the ruins of the magnificent temples upon its Acropolis.

Unfortunately the Turks have partially caused these stupendous ruins to collapse during the last few years, in order to get the iron bands and supports which held the structures together. They have also adapted part of these ruins in building fortifications, and thus destroyed much of their distinctive outline and character. The German Emperor while on his visit here in 1898, was so impressed, that he obtained a special firmin to allow him to have the ruins restored, and considerable advance has been made in this direction. The best and most economical way to visit Baalbek is by a three hours' auto trip over beautiful roads amid the Lebanon ranges either from Damascus or from Beirut.

The **Great Temple** is in such a ruinous condition that it is difficult to distinguish its original form and character. This much is clear that it consisted of a Portico approached by a flight of steps, of an immense Main Court, 441 x 369 feet, surrounded by rows of columns with niches for statues, and of the Great Temple itself, of which little remains.

Something of the great size and grandeur of the Great Temple is indicated by the six Columns of the Peristyle, sixty feet high, with Corinthian capitals. The shafts are seven and a half feet in diameter, in three pieces, held together by iron clamps which excited the Turkish cupidity. Originally the peristyle had eighteen of these columns on either side and ten at each end.



THE LARGEST STONE EVER QUARRIED, BAALBEK

END VIEW OF THE STONE

A CAMEL TRAIN IN THE LEBANONS

DETAIL OF BAALBEK TEMPLE

OUR OWN TRAIN CROSSING THE LEBANON MOUNTAINS

GENERAL VIEW OF BAALBEK RUINS

The **Temple of the Sun**, which stands near by, is smaller than the Great Temple, but is in a better state of preservation. It is on a lower level than the Great Temple, and is not connected with it. It had no court, the approach being directly by a stairway flanked with heavy walls, now somewhat hidden by the Turkish fort.

The PERISTYLE had fifteen columns fifty-two feet high, at either side, and eight at either end, and these still sustain a magnificent entablature with a splendid double frieze. There are abundant evidences of extraordinary ornamentation and of an elaborately carved ceiling and great niches containing the busts of emperors and gods.

The PORTAL is the most elaborately executed part, lavishly decorated with garlands and figures of genii, and on the lintel with the figure of an eagle, probably the symbol of the sun. Near by is the so called Arabian building, a well built but small Arabian structure of later date in a good state of preservation.

It is the **Enclosing Wall** on the west side of the Great Temple that forms one of the most remarkable remains of ancient architecture. These contain Blocks of Stone which are the largest ever used in the construction of any building. Three of these monsters are from sixty-two to sixty-four feet long and about thirteen feet square, and each weighing in the neighbourhood of one thousand tons. How these monster stones were brought from the quarry a mile away and raised, as in some instances, to a height nearly a hundred feet from the ground, will perhaps forever remain a mystery, especially as it is asserted that the temple was built before the invention of the lever or the derrick. The usual theory is that they were rolled up an inclined plane of earth especially prepared for the purpose.

Near the QUARRY itself lies even a larger stone some seventy feet long and fifteen feet wide, weighing about fifteen hundred tons, the largest single stone ever quarried and removed from its original place.

## III—GALILEE

*"Palestine is like a stringed instrument, every touch upon which brings forth some sweet and musical sound."*

WITHIN the past few years the usual method of travel in Palestine has been to make Haifa the entering port for Jerusalem as well as for Damascus, Galilee and Samaria. The Bay of Acre, although somewhat exposed, furnishes a safer port than Jaffa. When this course is followed the first impressions of the Holy Land will be Haifa and Mount Carmel. In the time of the Crusaders the harbour and fortress were famous. It was the last refuge of the Knights of St. John before they began their Mediterranean wanderings, which ended at Malta.

Haifa is a growing commercial center but a rather uninteresting town of 27,000 people; half of whom are Moslems. A progressive German colony, known as "The Temple" sect, as well as town and surrounding Zionist colonies, have greatly improved Haifa and its environs, including Mount Carmel.

From Haifa the traveller can now go directly to Jerusalem by railway through the attractive plain of Sharon, passing through the important railway center of Ludd, making the ninety-five miles in about five hours, the second part of the journey climbing the steep Judean mountains.

Travellers now usually start the railroad trip to Damascus from Haifa instead of Beirut, as formerly. The distance from Haifa to Damascus is 177 miles. Travellers who so desire can take the train as far as Afule and by dismounting there can make carriage connection with Nazareth. The day following they can return to Afule and proceed by railroad to Samakh, fifty-four miles from Haifa, where boats can be taken to Tiberias, Capernaum and other points on Lake Galilee.

Sometimes travellers prefer to go by carriage or motor car directly from Haifa to Nazareth and from Nazareth to Tiberias, taking the train at Samakh if they wish to continue by railway to Damascus. From Samakh the train proceeds through the

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OUTLINE MAP OF PALESTINE AND SYRIA

Yarmuk Valley to Derat, where it joins the main Hejaz line to Damascus.

When the trip from Haifa to Nazareth and Tiberias is made by carriage or auto, the road wends its way from Haifa through Galilee. It soon crosses the Kishon, which ran red with the blood of the prophets of Baal, and with the sanguinary tide of many desperate battles. Then the procession winds around the picturesque **Mt. Carmel**, where the contest for the supremacy of Jehovah was made by the heroic Elijah. On Mt. Carmel there is a Carmelite monastery, and after a long ride along the ridge, the traveller who has time to give a day to this expedition will come to "the Place of Burning," where the triumphant sacrifice and the slaughter of the false prophets are believed to have taken place.

After skirting Mt. Carmel, the procession leads along the valley where Sisera met such an overwhelming defeat, and then on to the **Plain of Esdraelon**, where Barak and Gideon won their great victories, and where Saul and Josiah were overwhelmed in death. Here also the Maccabees, the Crusaders and Napoleon helped to make history.

Lunch is usually taken under the trees at "**Harosheth of the Gentiles**," where Jael, Heber's wife, treacherously slew Sisera.

While certain portions of Palestine are indeed a barren wilderness, large portions are wonderfully fertile, in spite of the centuries of improper cultivation. Wheat, grapes, figs, olives and pomegranates make large yields, and wild flowers in many places form gloriously vivid pictures of variegated colours, such as may be seen in few countries of the world.

After twenty-three and a half miles of carriage riding through new and absorbing scenes, one comes to the upland mountain-rimmed plain in which nestles the city of **Nazareth**, 1,100 feet above the level of the sea. "Itself resting on a very steep slope, it is encircled by hills on all sides and in front of the town." It is to-day, as it has been in the past, a quiet rural town, the homestead of shepherds, craftsmen, vine dressers and tillers of the soil.

Above the line of houses on the ridge there are several precipitous cliffs, hidden for the most part by clumps of prickly pear, either of which might mark the spot where the men of Nazareth sought to cast Jesus down headlong. The traditional site, a full half hour distant, does not fulfill any of the conditions of the narrative. As unsatisfactory and misleading as this are the Cave of the Annunciation, the kitchen of Mary, the carpenter shop of Joseph, the stone slab said to have been used as a dining-table by our Lord and His apostles, and the synagogue in which Jesus stood up to read the Scriptures.

There are two places in Nazareth, however, where we may be sure that our Lord must have spent many an hour of His childhood and youth. One is the FOUNTAIN at the edge of the village, which has been its one unfailing source of water supply from time immemorial, and the other is the ridge back of the town which rises about 500 feet above it. The fountain is the centre of social life in Nazareth, and here women and maidens in picturesque attire congregate in the cool of the evening to gossip, and to fill their earthen pitchers as they have done for centuries;—as they did without doubt in Mary's day.

From the OUTLOOK ON THE HILL may be seen one of the grandest panoramic views of Palestine. The high mountains of Naphtali, the snowy dome of Mt. Hermon, the highlands of Bashan and Gilead, the deep depression of the Jordan valley, the great plain of Esdraelon, and the historic towns that border it, the high mountains of Samaria and Benjamin, Mt. Carmel and the blue waters of the Mediterranean Sea,—all are included in the sweep of vision on the summit of this commanding eminence. This is the one place, as Dean Stanley intimates, where the three sacred mountains, Tabor, Hermon and Carmel, are conjoined in one view. Here our Lord must often have come to hold communion with the Father; to drink in the fresh breezes from the sea, and to look over the land where His labours and suffering were to be undertaken for a sinful race.

CHILDREN OF NAZARETH — THE VIRGIN'S FOUNTAIN AT NAZARETH

SHUKREY HISHMEH, OUR DRAGOMAN, AND WILLIAM

CARRYING WATER FROM THE FOUNTAIN — A FAMILY AT CANA OF GALILEE

The one thing which makes Nazareth and all its surroundings a holy place is the Life once manifested there, the influence and blessed memory of which can never pass away.

Nazareth is connected with the outside world by a good carriage road to Efule, the railway station, five miles distant. The Hotel Galilee, and the Casanova Franciscan Hospice offer accommodations. There are besides Greek and Latin churches a Scotch and a German hospital, an English Protestant Church and mission, a Bible depot, and an Orphanage for Girls under the auspices of the English Female Education Society.

**Kefr Kenna**, the generally accepted site of Cana of Galilee, is five miles northeast of Nazareth on the direct road to Tiberias. It is beautifully situated on a ridge of broken table-land, and the gardens at the foot of the hill it overspreads are noted for their fertility and variety of products. At the southern end of the village there is a copious fountain of excellent water. Cana was the home of Nathanael and the place where Jesus wrought His first miracle "and manifested forth His glory." Here also He received the Nobleman from Capernaum, whose son was healed in accordance with His word.

A conspicuous feature of the ridge which overlooks the stretch of table-land upon which Cana is situated, and forms its western border, is a deeply indented mass of rock known as "Kurun Hattin,"—the **Horns of Hattin**. This is the traditional Mount of the Beatitudes (Matt. 5 : 1), but the real site is probably one of the lower slopes or ledges of the mountain in the immediate vicinity of the Gennesaret plain. However this may be, Hattin will be forever memorable as the landmark overlooking the spot where, July 5, 1187, the army of the Crusaders made its last stand and was almost annihilated by the hosts of Saladin.

## LAKE GALILEE

From a lower level on the eastern slope of the mountain the traveller gets his first view of the **Lake of Galilee** and its environs. As seen under a cloudless sky and in the fresh

spring time, from this standpoint—nearly a thousand feet above the water—the picture is singularly beautiful, as well as deeply impressive. The sweep of vision is limited to the northern half of the lake, but it includes almost all of the localities which have been hallowed by the ministry of Jesus.

The most noteworthy feature of this inland sea is its deep depression. It lies 682 feet below the level of the Mediterranean, and the mountains, which gracefully curve around it,—shutting it in at every point except where the Jordan makes its entrance and exit,—vary in height from 1,300 to 2,000 feet. On the eastern side the mountains rise abruptly from the narrow plain which borders the lake, to the level of the Bashan plateau; and the general impression is that of a bare rugged wall of rock, cleft here and there by deeply-gashed torrent beds. In these are occasional patches of green, but the prevailing colours are the red and brown of the vast masses of basaltic rock. On the western side the range is broken into rounded hills and grass-covered slopes, which in some places terminate abruptly as they approach the margin of the lake.

Between the base of the enclosing hills and the coast line there is an almost continuous belt of green lowland varying in width from a ribbon-like strip to a generous expanse of one or two miles. "The shore line, for most part regular, is broken in the north into a series of little bays of exquisite beauty; nowhere more beautiful than at Gennesaret, where the beaches, pearly white with myriads of minute shells, are on one side washed by the limpid waters of the lake, and on the other shut in by a fringe of oleanders, rich in May with their blossoms red and bright."

Over the rim of the mountain wall northward, the prospect is closed by the towering heights of HERMON. From every outlook south of Magdala, the cloudy coronal and snowy mantle of this majestic mountain may be seen; and at some points it seems so near that it can hardly be distinguished from the contour of the mountain mass which overshadows the margin of the lake. The JORDAN descends from Lake Huleh

to the Galilean basin, a distance of eleven miles, through a narrow gorge in a succession of rapids or cascades. For the greater part of this distance the descent is more than ninety feet to the mile.

From this gateway of the hills the **Jordan** emerges, a foaming, swirling torrent, crosses the belt of the coast plain, some two miles in breadth, and entering the sea passes through it, as does the Rhine through the Sea of Constance. For a considerable distance its course may be traced by its turbid waters, but at length it is lost to sight and hushed to rest in the bosom of the lake; and ere it passes out on its downward plunge to the Dead Sea, it is as clear as the waves which ripple along the beach of the Gennesaret plain.

The **Topography** and characteristic features of the coasts of Galilee can best be studied by making the circuit of the lake, but a sail of an hour or two will bring most of the points of interest under the eye. In outline the sea is an irregular oval, the larger end being at the north. Its length is twelve and a quarter miles. Its greatest width—from Magdala to Khersa (Gergesa)—is six and a quarter miles. The maximum depth is 156 feet. The water is bright and clear, and is almost as delicate a blue as the Bay of Naples. In its ordinary condition it is a water-mirror of rare beauty and reflective power; and the play of the lights and shadows on its surface and surrounding hills, amid the ever-varying atmospheric changes from sunrise to sunset, greatly enhances the charm of its natural features. In the rich warm glow of the setting sun, which seems to impart to this lake-region a peculiar glory, the beloved disciple must often have witnessed a counterpart of that scene in holy vision, which he described as "a sea of glass mingled with fire."

The modern city of **Tiberias** occupies but a small portion of the site of the city of Herod Antipas. It has a population of about 10,000, most of which are Jews. There are a few prominent buildings among the low, flat-roofed hovels of the natives, the most notable of which are the Greek and Latin

convents, several Jewish synagogues and a modernized and comfortable building which bears the name "Hotel Tiberias." The Free Church of Scotland has a mission station with a well-furnished hospital in the northern portion of the town. A mile or more below the city are the celebrated Hot Springs which made this portion of the coast so attractive to the Romans. The ancient city extended nearly to the Springs and its ruins cover acres of ground along the shore. A fine view of the town and lake may be obtained from the summit of the ruined citadel,—once within the walls,—which rises 580 feet above the water.

The **Northern Portion** of the Sea of Galilee may be reached by boats from Tiberias or by the ancient coast road, which keeps close to the shore for two or three miles. Between Magdala—now known as Mejdel—and Khan Minyeh, the mountains recede from the lake in an almost semicircular sweep, leaving a beautiful, crescent-shaped plain, three and one-fourth by one and one-eighth miles. The cliffs which border the plain on the south extend almost to the margin of the lake. On the north it is wholly cut off from the lowland strip beyond by a spur or promontory, which runs down to the water. The Arabs call this mountain-girdled tract El Ghuweir, —the "Little Ghor." Its identity with the "Land of Gennesaret" is unquestioned.

The limits correspond with the measurements given by Josephus, and in the wild tangle of tropical vegetation which now covers its desolation, one may readily see the proofs of the extraordinary fertility, which once made it the garden spot of Northern Palestine. The shore line of the Gennesaret plain is slightly embayed and the beach, which slopes gradually to the water's edge, is thickly strewn with myriads of tiny, pearly-white shells. On the landward side of this beautiful pathway by the sea, an almost continuous hedge of oleanders and tropical thorns hold back a confused mass of wild, luxuriant vegetation. There are no fences and no groups of trees to obstruct the vision between the limits of the sea and the mountains; and

at several points of view, the whole plain and its borderings may be seen at a glance.

Three deeply-cleft ravines, known as the **Wadies** Hamam, Rubudiyeh and Amud, break through the encircling barrier of hills on the western side, and from each of these the drainage of the adjacent highlands is carried, in perennial streams, across the plain to the lake. The road crosses these brooks at almost regular intervals between Magdala and Khan Minyeh.

The most notable of these ravines is the WADY EL HAMAM, opening out upon the plain near Magdala. The rugged cliffs which border its sides rise perpendicularly to the height of more than 1,000 feet. A labyrinth of caves with connecting passages, has been for centuries in the past an impregnable stronghold, and a favourite hiding-place for outlaws and robber bands. The great caravan route from Esdraelon and the South to Damascus follows the line of the old Roman road through Wady Hamam to Khan Minyeh and thence northward over the hills of Naphtali. This was the direct route from Cana to Capernaum in the Saviour's day, and He must often have journeyed over it during the period of the Galilean ministry.

A copious fountain, **Ain Mudawarah,** bursts from the foot of the hills, between the Hamam and Rubudiyeh valleys, and sends a stream of clear refreshing water across the plain. Another notable fountain (Ain el Tin) rises at the southern base of the Khan Minyeh cliff and runs eastward into the lake. The only place about the Sea of Galilee where the Egyptian papyrus grows, at present, is in the marsh between this fountain and the lake.

A collection of hovels of mud and stone—thirty or more—represent **Magdala,** the town of Mary Magdalen, and a mass of ruins mostly underground,—the lake-side home of Jesus at Khan Minyeh. North of the plain a short distance, at the head of a beautiful bay, is the probable site of **Bethsaida** of Galilee. Beyond this is TELL HUM, which Dr. Robinson and others identify with **Chorazin.** Several noted explorers have

fixed upon Tell Hum as the site of Capernaum, but there are good reasons for rejecting this identification. (For fuller information in reference to these places and their location consult George Adam Smith's "Syria and the Holy Land," published by Doran, or similar works.)

How beautifully has the Master woven the several details and peculiarities of this varied landscape into the texture of the series of Parables, which belong to the period of His early ministry. In these pictorial representations of the Kingdom of Grace, we have the imagery, the landscape colouring, and many of the special features of the Gennesaret of to-day. Amid all the changes and desolations of the centuries, the framework and distinguishing characteristics of this natural amphitheatre yet remain. It is safe to say that there is no other place on earth where so much of the divinely-beautiful life of Jesus was seen; where so many of His mighty works were done. Here we may read page after page of the "Fifth Gospel," torn indeed and soiled, but still legible; and there is not an incident nor an expression in the story of the Evangelists, that does not harmonize with these open pages as they lie in the clear sunlight between the mountains and the sea.

Here in very surety "one great memory lingers" and every spot is hallowed ground. Here where the desert places to which He went betimes for communion and prayer, trench so closely upon the fertile fields; where the sunbeams play upon the surface of the clear blue waters as they ripple along the pearly beach; where every natural feature is pleasing to the eye, and only the labour and skill of men are needed to make it again the garden of the Lord—was the favoured place, we may well believe, "where Jesus loved so much to be"; and where He spent the busiest, happiest hours of His earthly life. We can hardly be wrong in saying that it was to this place of hallowed memories, also, that Jesus came to meet His disciples after the Resurrection.

OUR CAMP

TIBERIAS AND THE SEA OF GALILEE

ALONG THE LAKE

MOUNT OF BEATITUDES—HORNS OF HATTIN

*Note.*—Travellers with Cruises almost invariably follow the road from Haifa to Nazareth and thence to Tiberias, travelling by auto. On the Sea of Galilee, the trip to Capernaum is made by modern motor boats, as well as the trip by water to Samakh, in case the train is to be taken to Damascus. Coming back to Nazareth and staying there (or in Tiberias) over night the traveller continues by auto down through Galilee and Samaria, over a fine motor road. This, however, does not permit passing through some of the places here named, such as Samaria, Bethel, etc., but, nevertheless, gives an astonishingly good survey of the wonderful ride of about 160 miles thus covered. Such an auto trip is highly recommended.

## IV—SAMARIA

THE direct route from Nazareth to Jerusalem follows the course of the ancient highway along the great central ridge or watershed of the country. Over this rugged course the Patriarchs journeyed on their way to the South country more than four thousand years ago; and since that time countless hosts, including prophets, judges, kings, conquering armies, caravans and pilgrim bands have trodden, in journeyings northward or southward, in their very steps. By this highway, also, the lowly Redeemer sometimes travelled to Jerusalem, the first time, as a boy of twelve, on that memorable journey to attend the great Feast. In this section of the "hill country" the Palestine tourist finds most of the cities and towns which have been celebrated in the Old Testament story; and here every valley and slope and ruin-crowned hilltop teem with sacred associations.

Starting from Nazareth or Afule in a motor car, making Palestinian travel so easy as compared with the horseback journey of former days, the way leads down into the extremely large and fertile **Plain of Esdraelon.** It is a broad undulating plain, triangular in outline and unbroken by ridges or deeply cleft valleys.

The village of **Shunem,**—where the army of the Philistines were encamped before the defeat of King Saul, and where the Shunammite dwelt who entertained the prophet Elisha so hos-

pitably,—is three miles north of Zerin, on the northwest slope of the ridge of Little Hermon. The little hamlet of **Nain**, with name unchanged, lies on the other side of the ridge not very far distant. **Endor** is on the same side of the mountain nearly two miles northeast of Nain. As these towns are away from the main road and require quite a detour, they are not always visited by tourists.

The main road leads on to **Zerin**, which is the modern representative of Jezreel,—the royal residence of Ahab and Jezebel, which skirts the western base of Gilboa. The site of this ancient city at the head of the valley of Jezreel is a commanding one, but a few mud hovels and some unshapely heaps of stone are all that remain to indicate its former greatness and glory.

The famous **Fountain of Jezreel** issues from a cave at the base of Mount Gilboa, a mile and a half east of Zerin. This is the principal source of the Jalud, and is well worthy of a visit. Its identity with the Spring of Harod has been generally admitted, and it fits in exactly with the narrative of the campaign of Gideon. It was also the camping place of King Saul before the disastrous battle in which he was slain.

From the slight eminence now covered by the ruins of Jezreel one can plainly see the site of **Bethshan** at the lower end of the valley. Up this narrow passageway, which has always been the main thoroughfare between Eastern and Western Palestine, Jehu once drove in furious haste to avenge the iniquities of the house of Ahab; and by the same route countless hordes, harnessed for the battle, have entered or passed out of the land, both before and since the days of Gideon. All the entrances to the great plain are visible from this standpoint. One passageway follows the course of a valley which descends from the mountains of Galilee and enters the plain near Mt. Tabor; another is at Tell Kasis, the western end of the triangle; another is the passageway at the site of Megiddo; a fourth is at Jenin and the fifth is,—as already noted,—at the head of the valley of Jezreel.

At the first named entrance Barak concentrated his army for

battle, and here centuries afterwards Napoleon won a fruitless victory; down the second the terrified hosts of Sisera fled in wild confusion into the narrow pass, where the swiftly rushing flood of the Kishon swept them away; in the open space at the entrance to the third pass, Thotmes III, Barak and Pharaoh Necho joined battle with the forces which opposed them and won victories which settled the destiny of the country for centuries following; and at the fifth Gideon utterly defeated the hosts of Midian, driving them with great slaughter down the valley to the fords of the Jordan.

The journey then continues to **Jenin** (the En-ganim of the Old Testament) which marks the entrance into Samaria. It is a favourite camping-place for tourists. The principal attractions are the abundance of shade, a good location for tents on high ground, and an overflowing fountain which supplies the town and also irrigates the gardens and clustered groups of fruit trees which partially surround it.

On the road from Jenin to Samaria we pass the little mountain-rimmed plain of **Dothan**, where Joseph's brethren were keeping their flocks when the lad delivered to them the message of his father. It is still a favourite resort of the shepherds when other pastures fail. Through it passes the old track worn by merchantmen of the East for something like 5,000 years. A little mound near the centre of the plain marks the site of the city in which the prophet Elisha dwelt when he was miraculously delivered from the encompassing Syrian armies. Near the highway, which passes down the Wady Selhab to the coast plain, is a perennial spring, around which Joseph's brethren were probably encamped, and remains of dry cisterns have been found near the mound of ruins, which still bears the old name,—Tell Dothan.

As we draw near to the ancient city of **Samaria**, we look down upon a beautiful green basin, surrounded by picturesque, fruitful hills. In the centre of this plain rises the shapely hill which Omri, the father of Ahab, selected for the site of the capital of his kingdom. This elevation, as its ancient name

signifies, was a watch-tower. It is more than 500 feet above the plain and is belted to the top with broad green terraces.

Samaria, now known as Sebaste, was central in location, beautiful for situation and rich in agricultural surroundings, but it became under the lead of Ahab and Jezebel a centre of idolatrous worship in its most degrading forms; and as the prophet had foretold, "its glorious beauty, which was on the head of the fat valley, became a fading flower and as the hasty fruit before the summer." The same fate has befallen the later city built and adorned with princely munificence by Herod the Great. The largest of the ruined structures yet remaining is the Church of St. John the Baptist, built by the Crusaders in the twelfth century. Higher up are the remains of clustered columns and of a double colonnade which formerly swept around one of the upper terraces of the hill for a distance of 3,000 feet. Near the Church of St. John is an ancient reservoir which suggests the "Pool of Samaria," where was washed the blood-stained chariot of Ahab, in which, at last, the King had met his doom (1 Kings 22 : 38).

**Nablus**, the modern representative of the ancient city of Shechem, nestles amid a dark mass of luxuriant vegetation between the mountain ridges in the upper part of the vale of Shechem. It is almost midway between Dan and Beersheba, and may be regarded as the central city of the middle section of Palestine. It is thirty miles from Jerusalem; thirty from Cæsarea; thirty-three from Bethshan; eighteen from Jenin, and about sixteen miles from the nearest ford of the Jordan.

The city overspreads a narrow watershed which parts the rivulets, flowing from the bases of the mountains on either hand, to east and west. There are few places to which the description, "well watered everywhere, even as the garden of the Lord," would more aptly apply. It calls forth the admiration of travellers from every clime, and may be regarded as a typical representation of the "good land" in its best estate.

Shechem has the singular honour of being the oldest of all the sacred places in the Promised Land. To this "place of

Sichem" Abram came, with his flocks and herds, about forty centuries ago. Here he built an altar unto Jehovah, "who appeared unto him." Hitherto he had been seeking a land which the Lord had promised to show unto him, but now as he stood by this altar the promise was definitely made, "Unto thy seed will I give this land."

Some two hundred years later his grandson Jacob came from Padan-Aram, and pitched his tents on the broad plain in front of Shechem. At Shechem, also, after the death of Solomon, a great assembly of Israel was held, which resulted in the rejection of Rehoboam, and the crowning of Jeroboam, by the representatives of the ten tribes.

Following this act Shechem became for a time the capital of the northern kingdom. Long afterwards, when the ten tribes had been carried into captivity by the Assyrians, this place, so often desolated and restored, became the chief seat and sacred city of the Samaritans.

The view from **Mt. Ebal** is one of the most satisfactory and comprehensive in all the land. (See Smith's "Historical Geography," p. 119, or Stewart's "Land of Israel," p. 141.)

The place of the grand national assembly, where all the tribes were gathered after the conquest, to hear and ratify the "Book of the Law of God which Moses had written," was in the valley of Shechem between its mouth and the eastern limit of the ancient city. Next to the giving of the law at Sinai, this was the most sublime spectacle and impressive service in the history of the covenant people. It is a noteworthy fact that two breaks, or lateral valleys, have formed natural amphitheatres on either slope of the mountain, which seemed to have been prepared for such an occasion.

The narrative plainly declares that "the people stood on this side and that of the ark; half of them in front of Mt. Gerizim, and half of them over against Mt. Ebal; as Moses the servant of the Lord had commanded." There is no intimation that either the readers or those who responded were on the tops of the mountain.

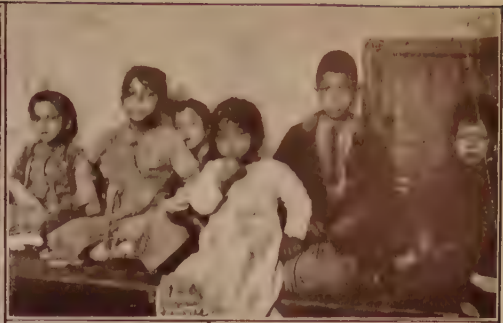
In this valley at a later period, Joshua gathered all the tribes of Israel to listen to his farewell charge, and here in the most solemn manner the people renewed their covenant with Jehovah. This was the place where the men of Shechem afterwards proclaimed the usurper Abimelech, as King.

On **Mt. Gerizim** Jotham, the only surviving son of the warrior-judge Gideon, uttered in the hearing of the people of Shechem the fable of the talking trees. This quaint homily, the first of its kind recorded in history, embodied a scathing rebuke to the men of Shechem for their ingratitude and folly.

With a view to rival, and if possible supplant, the worship of the Jews at Jerusalem, the sect of the **Samaritans**, reinforced by some noted Jews who had been expelled from Jerusalem for unlawful marriages, built a great national temple on Mt. Gerizim. This temple, erected 200 B. C., was destroyed by the Jews about one hundred and thirty years before the birth of Christ. Notwithstanding the destruction of their temple the Samaritans continued to worship on the summit of Gerizim; and it is a notable fact that they have observed the Passover on this mountain, in strict accordance with the Mosaic ritual, in almost continuous succession year by year, from the destruction of Jerusalem until this day. This is the only place on the face of the earth where the blood of the paschal lamb has been shed and its flesh eaten, in accordance with the Jewish ritual, since the destruction of the Temple at Jerusalem.

The Samaritan sect now numbers only 160 persons all told, but they still have a synagogue in Shechem,—the repository of the sacred roll of the Pentateuch, undoubtedly of great age; and the pathway up to the summit of the mountain, deeply worn by the tread of their forefathers of many generations, has never been effaced nor obscured.

It may be confidently asserted that no spot of ground within the limits of the Holy Land has been more certainly identified than the site of the wayside **Well of Jacob** at the entrance of



ENTRANCE TO CHAPEL ABOVE JACOB'S WELL
JOSEPH'S TOMB

GROUP OF SCHOOL CHILDREN AT NABULUS (SHECHEM)
OLD GATE AT NABULUS
THE SAMARITAN HIGH PRIEST

the valley of Shechem. With the Samaritans as with us, the spot of greatest interest in this cluster of sacred places is the Well of Jacob. They have never lost sight of it, and in a sense have been its guardians since the beginning of the Christian era. The unbroken traditions of the Jews, Moslems and Christians accord with this testimony.

Since the fourth century its site has been marked, and also protected from the sand and soil which have gathered around it, by a small chapel. The present structure is probably a reconstruction of the fourth century chapel, or it may be the crypt of the ancient church. In any case it covers the same ground, and bears silent testimony to the reliability of this identification.

The associations of this place carry us far back in the world's history amid pastoral scenes and patriarchal customs, but the event which the Apostle John so graphically describes transcends all others in interest and importance. Here in the very beginning of His public ministry, Jesus revealed Himself to a perplexed inquirer as the long promised Messiah, the Saviour of the world.

By this hallowed spot to-day we may see all the distinctive features of the landscape on which His eyes rested nineteen centuries ago. Here are the twin mountains, which rise as of old abruptly from the plain; the narrow vale of Shechem, which lies between; the wide expanse of the vast grainfield, which stretches far away to north and south; the sites of Salim, Sychar and Shechem within easy reach; the place of worship on the summit of the sacred mountain of the Samaritans; the dusty road on which the Redeemer travelled, skirting the base of the mountain; and, stranger than all, the stone-curb hidden from view for probably fifteen centuries, and now brought to the light of day, on which for a few moments Jesus rested His weary limbs at the midday hour. There came to the Well at this hour a woman of Samaria.

The place of the oak (or terebinth) which sheltered Abraham has been identified with **Belata,** a little village a short

distance west of Jacob's Well. Under this oak, which was by Shechem, Jacob hid the strange gods that some of the members of his household had brought with them from the other side of the Euphrates, before he renewed his covenants with Jehovah at Bethel.

**Salim**, the ancient Shalem, is situated at this eastern arm of the plain, about two miles northeast of Jacob's Well. It is mentioned in connection with the sojourn of Jacob (Gen. 33 : 18), and in the New Testament as a city near Ænon (John 3 : 23).

The portion of **Ground which Jacob bought** of the children of Hamor was at the mouth of the valley of Shechem. It is doubly consecrated to the memory of the Patriarch by the Well which he dug and transmitted to his posterity, and by the Tomb of his noble son Joseph, who was buried here, almost in the middle of the valley, in the presence of the assembled thousands of Israel.

At the base of Mount Ebal, a little farther to the north, is the modern village of **Ascar**, which has been satisfactorily identified with Sychar. It occupies the site of an older town. Sychar is described in John's Gospel as "a city of Samaria near to the parcel of ground that Jacob gave to his son Joseph." This parcel of ground is the field, also, in which Joseph wandered in search of his brethren, who had meanwhile removed to Dothan (Gen. 37 : 17).

The **Plain of Mukhna** down which we go southward is noted for its fertility and is cultivated throughout the greater part of its extent. In the spring-time it is, in its wider parts, an almost continuous field of waving grain. A noteworthy sight on the left side of the road which traverses this plain is the village of **Awertah**, which the Samaritans identify with Gibeah Phinehas, the burial-place of Eleazar, the son of Aaron, and his family. Awertah is situated on a knoll, which rises in the middle of the plain, about three miles south of Jacob's Well. The tomb appears to be of great antiquity, while that of Eleazar, under a large terebinth on the west side of the village,

has been rebuilt in later times. The tomb of Ithamar is shown below the village under a grove of olive-trees.

As the journey progresses, the traveller comes to the secluded upland valley, in which may be seen all that remains of the old city of **Shiloh.** The ruins are scattered over a little knoll on the north side of the valley. A fountain of pure water bubbles up in a deep valley a short distance east of the knoll, and in its immediate vicinity there are a number of rock-hewn tombs. The oak of Shiloh, which stands alone near the ruins of an ancient mosque, is worthy of notice. The sunken court, described by Colonel Conder (it is four hundred feet long by seventy-five wide) is on a broad depression or shoulder of the hill, north of the ruined buildings. This is the probable site of the tabernacle which was, according to rabbinical tradition, "a building of low stone walls, with the tent drawn over the top." Shiloh was the abiding-place of the tabernacle for about 300 years, and here Joshua completed the division of the land by lot. Here Eli ministered as high priest and Samuel grew up in the service of the sanctuary. The place is now an utter desolation (See Jer. 7 : 12).

Thence the road descends to a fertile and well-cultivated plateau, which is sometimes designated as the plain of Sinjil. The village of **Sinjil,** which received its name from Count Raymond of Toulouse during the first Crusade, crowns the summit of a hill to the right. On the plateau to the left is a modern village called **Turmus Aya.** This high ground formerly was a favourite camping-place and usually marked the limit of the last day's journey before reaching Jerusalem.

The road comes into a narrow glen, thickly strewn with loose stones, to a quiet resting-place where water drips freely from the rocks and forms a beautiful carpet of green. This cool and inviting retreat is nevertheless a place of evil omen, and the spring of water which for long centuries has quenched the thirst of passing travellers is known as the "**Robber's Fountain.**" This is one of the wildest and most picturesque spots on the journey.

A short distance north of Bethel, a marked change is manifest in the general appearance of the country. The mountain region from this border line to the edge of the plain of Esdraelon was known in the earlier periods of Israel's history as **Mount Ephraim.** This tract was the portion of the inheritance of the sons of Joseph. To Ephraim was given the southern portion, and the remainder, by far the larger part, was assigned to the tribe of Manasseh. The highest peak of Mount Ephraim is Tell Asur or Baal Hazor as it was designated in Old Testament times.

Its elevation is 3,818 feet above the sea. It is less than five miles from Bethel; its southern base being the boundary line, as first established, between Ephraim and Benjamin. Tell Asur is a mass of bare rock prominent in Biblical history mainly as a high place or landmark, but all its associations seem to have been with Baal and his worship. On the slope of Baal Hazor, Absalom had a sheep farm to which his brother Ammon was treacherously decoyed and put to death (2 Sam. 13 : 23–29).

Mount Ephraim is more broken and rugged than the plateau of Benjamin. It has a succession of wooded heights, interspersed plains and fertile valleys throughout the whole of its extent. In some localities the valleys deepen into dark glens, and the scenery is exceedingly wild and picturesque. This section as a whole has been described by Moses as a "land blessed of the Lord, etc." (Deut. 33 : 13–15).

**Bethel,** now known as Beitin, lies on the crest of a ridge a half hour's ride from Beeroth. The ridge on which the ruins of the ancient city are thickly strewn is 2,890 feet above the sea. The characteristics of the modern village, as summed up by Dr. Schaff, are "about two dozen Moslem hovels, the ruins of a Greek church, a very large cistern and wild rocks." The cistern referred to is a vast reservoir in the valley southeast of the village. It measures 314 feet in length by 217 in width. It has long been a "broken cistern," but the "green pastures" around it indicate a good supply of water, which if utilized as

in the early days, would make it a favourite camping-place for shepherds and their flocks, as in the days of Abraham. On the crest of the hill directly east of the ridge on which Bethel stands is the grand outlook where Abram and Lot beheld the plain and the whole land to the southward before them.

Standing amid the ruins of Bethel, and looking down on the broken terraces, the neglected hillsides and valleys below, we read the fulfillment to the letter of the sure word of prophecy, "Bethel shall come to naught." The high places, where in her degenerate days the golden calf of Egypt had been set up, have become an utter desolation. Dreary and forsaken as the place now is there are precious memories of better days which yet linger about it. Once it was the "House of God" and the home of the early Patriarchs,—a place of worship honoured by the presence and special favour of Almighty God. Somewhere on this rock-strewn height the younger son of Isaac, fleeing for his life from his brother Esau, lay down to rest, using the rough stones of the place for his pillow.

In this lone place, with mind ill at ease, the despairing fugitive had a glorious vision which filled his soul with peace and became the turning point in his life's history. Here he saw the angels of God on the terraced ascent that reached to heaven, and heard the Divine voice.

At **Bireh**, the site of the ancient city of Beeroth, there are the remains of a Church and Khan, which tradition has connected with the first visit of our Lord to Jerusalem. At this place, as the story goes, Joseph and Mary missed the child Jesus, and from this point,—the first stage on the return journey,—they turned back again to Jerusalem, seeking Him.

However this may be, El Bireh is well supplied with water, and formerly was a favourite lunching-place for modern pilgrims on this journey.

For about ten miles the road runs almost due south through the territory of **Benjamin**, the most barren and desolate portion of the country of the hills. On either side of the way there is a succession of isolated knolls, which mark the sites of the

towns to which reference has already been made. While the summits of these little hills were utilized for defense, the slopes and terraces were cultivated with great care. The portion of Benjamin was preeminently a pastoral region, however. It was a mountain fastness, whose rugged surface and munitions of rock were accounted its chief excellence. To this hardy and war-like tribe was committed the charge of defending Jerusâlem from invasion from the north. It was of Benjamin that Moses said in prophetic words, "the beloved of the Lord (Zion) shall dwell safely by Him."

Turn now to the southward view. The most conspicuous object in this direction is the generally accepted site of **Mizpeh** and is now known among the inhabitants of the land as Neby Samwil,—The Tomb of Samuel. This famous watch-tower is nearly 3,000 feet above the sea and commands a glorious view across the land from the waters of the Mediterranean to the mountains of Moab. To the north and south the view extends from Carmel to the high places of Hebron.

Neby Samwil is five miles northwest of Jerusalem. It was first identified with Mizpeh, the watch-tower of Benjamin, by Dr. Edward Robinson.

It is certain,—as Canon Tristram intimates,—that no other peak in Southern Palestine affords such a panorama: nor is there any other that would be so likely to suggest the name. To Mizpeh the people of Israel were assembled to take counsel concerning the defection and unjustifiable rebellion of the tribe of Benjamin (Judg. 20: 1–11); to offer sacrifices and seek deliverance from the Philistines (1 Sam. 7: 5–7). It was here they met to ratify the selection of Saul of Benjamin as their first king (1 Sam. 10: 17). It was one of the three points also where Samuel regularly judged Israel (1 Sam. 7: 16).

From our standpoint and within easy range of vision are the **Ruined Sites** of many of the notable towns of the hill country of Benjamin, and not a few of them still bear the names, or their counterparts in Arabic with slight variation, which distinguished them in the days of Joshua. The sites scattered along this

mountain plateau which have been most satisfactorily identified are Michmash, the place of Jonathan's heroic exploit; Ai, the place of Joshua's first battle; Ramah, the high place of Benjamin so often mentioned in connection with the history of Samuel and the Kings; Gibeah of Benjamin, the birthplace of Saul and the scene of Rizpah's lonely watch over her dead sons; Anathoth, the home of Jeremiah; and El Jib or Gibeon, from which the crafty Hivites sallied forth long, long ago with clouted shoes, well worn apparel and haversacks of mouldy bread, to deceive Joshua at Gilgal. Not less interesting than these are the two great historic passes of Benjamin—Beth-Horon, near Gibeon to the right of the road, adown which Joshua drove the Amorites into the valley of Ajalon: and Michmash, nearly opposite to it on the left hand, up which Joshua came with his hosts to begin the conquest of the land. What memories of the stirring days of Joshua and Caleb, of Samuel and Saul, of David and Hezekiah, and a host of Old Testament worthies crowd upon us in connection with these venerable sites.

**Mt. Scopus** is one of the noted mountains round about Jerusalem. The outlook from its summit is wider and more satisfactory in some respects than that from the Mount of Olives proper.

From the crest of this mountain for long centuries the invading armies of Assyria, Syria and Rome, and unnumbered hosts of Crusaders and Pilgrims, have gained their first view of the Holy City: and here, also, multitudes without number have gazed upon it for the last time. From this point the City and its environments can be seen to better advantage, perhaps, than from any other outlook on this circlet of hills.

**Jerusalem**, as we see it from this elevation, is still a city compactly built together, a city of walls and gates and flanking towers, with something of the look of a great fortress of the feudal ages. Its domes and minarets rise conspicuously above the flat roofs and gray walls, outlining in the clear sunlight a picture of wondrous beauty. Although ruin has been heaped upon ruin there is still a melancholy grandeur about the City,

—honoured above all others as the capital of the religious world,—which once sat as a Queen upon these venerable hills

Two ravines cut deeply on three sides into the rocky plateau on which Jerusalem stands, separating it from the adjoining table-lands, while the higher mountains, of which Scopus is one, cluster lovingly around it as if to form an outer wall of defense. Within this magnificent framework of encircling hills, the most wonderful events in human history have taken place, and it is no wonder that the traveller from far away lands gazes with tear-dimmed eyes upon this wonderfully distinct panoramic view of sacred hills and valleys. There are many mountains celebrated in story and song, but there is only one Mount Zion. There is but one Olivet, one Gethsemane, and but one Calvary, go where we may. Here it was that, while the heavens were darkened and the earth was reeling and men's hearts were failing them for fear,—the voice from the cross of shame proclaimed the culmination of Messianic hopes and the finished work of Redemption.

## V—JAFFA TO JERUSALEM

THE Rev. J. Wilbur Chapman, D. D., has written these suggestive words: "That man is to be envied who has still in prospect a journey to the Holy Land. I make this statement after having gone carefully through the country and after having weighed all the natural discomforts of travel in such a land. I do not know of anything that would give me greater satisfaction than to go again. The Bible has become a new Book to me." It is Palestine that beckons so invitingly above all countries in the world to the Bible student, so that he can scarcely resist becoming a pilgrim to its sacred shrines.

All of the Holy Land is interesting. Indeed, it is "like a stringed instrument, every touch upon which brings forth some sweet and musical sound, for it vibrates at every turn with some suggestion or beautiful passage of the Word of God."

People do not ordinarily realize how small in extent Palestine is. From Jaffa to Jerusalem is but forty miles by carriage road, while the whole country from north to south is only about two hundred miles, and from east to west from sixty to seventy-five. Yet some one has said, "This, the least of all lands, is the one country towards which Christian and Jew, Romanist, Greek and Moslem turn with adoring devotion and longing desire."

## JAFFA

JAFFA, although it has naturally a poor harbour, is one of the oldest ports in the world, and still remains the most important in Southern Palestine. Here Hiram King of Tyre, brought the cedars of Lebanon for the building of the temple. It was to Jaffa that Jonah came to find the ship, in which he was to make an attempt to flee from the presence of God. It is the city of Simon the tanner and of Dorcas,—indeed, several of the interesting memories of the New Testament are clustered about it. When the Romans invaded Palestine, it was the first place captured. In 1799, Jaffa was taken by Napoleon, who treacherously ordered the massacre of 4,000 Turkish soldiers.

The present population is about 35,000, two-thirds being Mohammedans. About 15,000 Holy Land pilgrims, many of them Russian peasants, pass through Jaffa annually. It has a large export trade in olives, figs, pomegranates and apricots, but especially in oranges, Jaffa exporting nearly 2,000,000 boxes of oranges annually.

The landing at Jaffa ordinarily is not difficult except in stormy weather, as the boatmen are accustomed to the handling of the passengers. It is said that many of the Jews fall upon their knees and kiss the earth in their joy in being in Palestine, an example often followed by Russian pilgrims.

Passing up into the city, we soon find ourselves in the **Market-place.** Camels are lying upon the ground, and motley groups of strangely draped figures appear here and there. Others are standing idle in the market-place as of old. Almost everything edible is exposed for sale, and great piles of oranges are to be seen everywhere. On account of the large number of people, one can easily understand how Paul, coming into such a place as this in olden times, would dispute with them in the market-place and tell the story of his conversion.

The first place of interest is the **Tomb of Dorcas.** It is a rock-cut tomb large enough for a half a dozen people to stand in it. Visitors usually go to the **Greek Church,** which is supposed to stand over the site of the house of Dorcas, and climb the tower of the same church, that they may see Jaffa the Beautiful bathed in the sunlight of a perfect day. On either side as one drives along, the most wonderful **Orange Groves** are to be seen, and by paying the gatekeeper, one is permitted to enter an orange grove and gather the fruit, which is regarded superior to any other oranges in the world.

The real place of interest in Jaffa is the **House of Simon the Tanner.** Dean Stanley says that there is more proof to make it probable that it is the real house, than there is about many other locations. In the courtyard is a large and ancient stone vat such as dyers have used from time immemorial. The rooms are bare save for the few straw mats.

Here it is believed that Peter on the housetop had his wonderful vision with its lessons for the life even of to-day. From the roof one can see the sea lying below just as Peter looked upon it in the olden days. One certainly feels impressed to say, "Whether this is the exact location of the house of Simon the tanner or not, we are absolutely sure that the shore is much the same, and that the ocean has not changed since he received the vision which taught to him and to the world the universality of the Gospel of Christ and the great Brotherhood of man."

THE HOUSE OF SIMON THE TANNER, JAFFA
CRUSADER TOWER AT RAMLEH
A PLOWMAN GOING TO WORK
VIEW FROM THE ROOF OF SIMON'S HOUSE
PULLING THE BOAT OVER THE ROCKS, JAFFA

The journey is made from Jaffa to Jerusalem in a railroad train drawn by an American engine.

The first town of importance after leaving Jaffa for Jerusalem is **Lydda**, mentioned in Chronicles, Ezra and Nehemiah, and especially noteworthy in New Testament writings as the place where Peter healed Æneas. It lies in the **Plain of Sharon**, which was proverbial from Old Testament times for its beauty and fertility. It is the largest tract in Palestine suitable for cultivation, being fifty miles long and from six to twelve miles wide. It abounds with gardens, meadows, grainfields and groves set with oranges and pomegranates, and in places it is most lavishly decorated with wild flowers.

Every part of the land about us is throbbing with historical memory. Yonder is **Ramleh**, said to be the Arimathea of New Testament times, with its historic Crusaders' Tower, 120 feet in height. Here Samuel judged the people, and the children of Israel asked for a king. Beyond we pass through an Arab village which was the EKRON of Old Testament times, the northern border of Philistia. Next of importance is the HILL GEZER with extensive ruins of the ancient city, which was presented to Solomon by his father-in-law Pharaoh, as his daughter's dowry.

The next place, lying to the right, contains the ruins of the ancient BETHSHEMESH, and about two miles away was ZORAH, the birthplace of Samson. It was here, as well as at Ashdod, Gath and Ekron that the Philistines held the ark before they returned it to the Israelites, because they felt that it brought a curse upon them.

A little further is a gorge called WADY ES SARAR, crossed by two high railroad bridges, identified with the home of Samson. It is possible to see from the train to the left high up among the rocks a grotto called Samson's Cavern.

A stop is usually made at a station called BITTIR, known as Baither and Bethar in ancient times. It was once a strongly fortified place and on one occasion it cost the Romans three years of siege to capture it. Thereupon occurred a frightful

massacre, the Talmud stating that the blood on the plain reached the nostrils of the horses and flowed down into the sea. A few traces of the fortification can still be seen.

We are now approaching Jerusalem, passing KATAMON, which is said to mark the home of the godly Simeon, as well as the famous monastery of MAR ELYAS, which is alleged to be the site of the juniper tree where Elijah was refreshed by an angel. After fifty-four miles of railroad travel (it is only forty-one miles by the carriage road), we hear the conductor shout, "All out for Jerusalem."

## VI—JERUSALEM

*Special Note.*—As indicated on page 178, the usual way for tourists nowadays to reach Jerusalem is via Haifa instead of Jaffa, as there is also good railway connection, and the Haifa port is far superior to that of Jaffa. Auto trips on splendid roads can be taken from Haifa to the Sea of Galilee via Nazareth, and from Nazareth through Galilee and Samaria to Jerusalem.

JERUSALEM is a very old city. When Abraham returned from pursuing the kings of the plains, he met Melchizedek, king of Salem, the Priest of the most High God. Later in the time of the Judges, the name of the city was Jebus, and the name Jerusalem was probably evolved from Jebusalem for the sake of euphony.

Its early history was one of war and conquest. It was captured by David, and because of its natural position for defense, it was made the capital of his kingdom. Under his reign and that of Solomon, it became one of the mighty and magnificent cities of the world. The Temple of Solomon added not a little to its beauty and glory.

But its greatness was doomed to be short-lived. It was conquered in Rehoboam's time by Shishak king of Egypt, and afterwards by the Philistines and Arabians. Under Athaliah it was the scene of the worship of Baal, and as a punishment, it was taken and sacked by Hazael, King of Syria. Again

under Hezekiah "the Assyrian came down like a wolf on the fold," but it was saved by the presence of the death-angel in the Assyrian camp. It was finally destroyed utterly by Nebuchadnezzar, and its inhabitants carried into captivity.

After fifty years of desolation, it was rebuilt by Nehemiah and for a time prospered, but soon became the object of Roman conquest and tyranny. Under Herod the Great it was greatly enlarged and beautified, and a magnificent new Temple erected. This was the City in whose streets Christ walked, and in whose Temple He worshipped and taught, and from whose gates He was taken out and crucified.

In 78 A. D. it was besieged by the Romans under Titus. The conflict was the fiercest that ever swept over the city, and when it was past, Jerusalem was only a heap of ruins and rubbish. It is literally true that one city is built upon another, and that near the temple site, if you would find the remains of the first city, you must dig down through 125 feet of the rubbish of centuries. No fewer than sixteen sieges have destroyed Jerusalem, and the City of our present day is really the eighth built on the ruins of its seven predecessors.

After the siege of Titus it remained a barren waste without a single inhabitant for more than fifty years, and it was then made a heathen city, and a temple to Jupiter was built upon the site of the Temple of Herod. This continued until the time of Constantine, who, after a visit by his good mother Helena and her supposed vision of the true cross and the place of crucifixion, restored its ancient name and made it a Christian city. The simple statement of the history of these several hundred years shows how utterly preposterous it is to identify its sacred places, and how few of the reputed sites can possibly be genuine.

In 637, the city passed under Moslem dominion, and with the exception of the century of Crusader occupation, it has remained a Mohammedan city, although at present there are only about seven thousand Moslems out of a population of 60,000. Of the remainder, 41,000 are Jews and 13,000 are Christians.

## CITY DIVISIONS

Jerusalem has eleven gates, five of which are closed. The two main streets, David and Damascus, traverse the city almost at right angles, and mark the various Quarters of the city. (See "Plan of Jerusalem.") It adds greatly to an intelligent inspection of the city to have the various racial divisions clearly defined. As one enters the Jaffa gate, which is near the middle of the city on the west side, with the ancient Tower of David to the right, a person walks nearly east on David Street to the middle of the Temple Area. To the right, as one enters, is the Armenian Quarter, and immediately on the left is the Christian. The Mohammedan Quarter lies in the northeast section of the city, while the Jewish is to the south, between the Armenian quarter and the Temple Area.

At night the streets are partly lighted, but few of the shops are open, and while the streets are hardly to be considered unsafe, still it is scarcely prudent, and of very little advantage in the way of sight-seeing, for a tourist to go about alone after dark in unfamiliar portions of any Oriental city.

The City has made great changes within a half century. In 1838, Dr. Edward Robinson estimated the population at 11,000, at that time almost wholly Mohammedan. At the present day, the newer portions of the city outside of the walls have many imposing modern buildings, largely erected during the last ten years. These give this part of the city quite a Continental effect. The European people as well as the Turkish official class live here, and in this newer portion of the city may also be found the numerous hospitals and schools and the consulates of the various Powers. The AMERICAN CONSULATE, ably represented by Mr. Addison A. Southard as Consul and Mr. Cobb as Vice-Consul, is on the topmost ridge, and its flag can be seen all over the city. The Jewish colony of Montefiore, with about one hundred and fifty houses and over a thousand people and a larger colony to the northwest have a very pleasant atmosphere of thrift, and the houses

To Nabulus
Golgotha
Jeremiahs Grotto
Herods Gate
To Nebi Samuel
Damascus Gate
Pool of Bethseda
MO. HAMMEDAN QUARTER
Church of St. Anne
St. Stephens Gate
Barracks
CHRISTIAN QUARTER
Via Dolorosa
TEMPLE AREA
Golden Gate
Church of the Virgin
Gethsemane
Ch. of the Holy Sepulchre
Dome of the Rock
Absalom's Tomb
Church of the Ascension
DAVID STREET
Aska Mosque
Prot. ch.
Jaffa Gate
Citadel
ARMENIAN QUARTER
MT. ZION STREET
JEWISH QUARTER
WALL OF WAILING
Tombs of the Prophets
Fountain of the Virgin
Village of Saloam
Pool of the Sultan
Zion Gate
English Cemetery
Traditional Tomb of David
Pool of Siloam
Old Pool
Mount of Offense
Protestant School
To Bethlehem
Railroad Sta.
Aceldama
To Mar Saba
To Jaffa
Hill of Evil Counsel

JERUSALEM

are given rent free to the favoured people. The new water supply for Jerusalem was opened July 15, 1926.

## SURROUNDING VALLEYS

Jerusalem is built upon two prominent hills, Mt. Zion and Mt. Moriah, on either side of which are valleys that have played an important rôle in its history. The considerable valley which once divided these summits, known as the **Tyropean** or Cheesemonger's Valley, which in the time of Christ had a great bridge which reached from the Temple Area to the hill opposite, is now so filled with a rubbish of centuries, as to have almost disappeared.

The **Valley of Hinnom**, which lies to the west, has very steep sides, and has formed a most admirable defense for the city, having often been literally filled with the bodies of attacking besiegers. It is also known as the VALLEY OF GEHENNA, or "pleasant valley," which certainly proved a misnomer when in later times the valley was used as a place for burning the refuse of the city. The spot forming a wide oblong at the point where the valley makes an abrupt turn to the east, is called TOPHET, which name has also suffered a reversal of fortune. It originally was a name of good repute, probably meaning "garden," and it was in this immediate vicinity that Solomon had one of his "Gardens of Delight." It gained its evil significance through the offering of sacrifices to Baal and the abominable orgies which were attendant thereunto. Kings like Ahaz and Manasseh actually shared in these practices, but the good King Josiah put an end to these iniquities by spreading bones over the place, and making it a public dumping ground for the city's refuse.

The **Valley of the Kedron**, also called the Valley of Jehoshaphat, lies to the east of the city, and has been equally useful in its defense. On both of its steep sides, the rock has been penetrated with tombs, and here are the reputed tombs of many of the Bible worthies, such as Isaiah, Hezekiah, Zechariah, St. James, Joseph and Mary, Joachim and Anne, and

many others. The TOMB OF THE VIRGIN is the most conspicuous of these, and has an ancient origin, having been located by the Empress Helena through a vision. The Church built over it is extremely old, having been erected about the middle of the twelfth century, and has in it an altar for Mohammedans who unite with the Christians in venerating the memory of the Virgin. A prominent feature of this valley is ABSALOM'S TOMB, the present day Jews still maintaining the ancient usage of pelting it with stones of derision. It need scarcely be added that there is almost no historical basis for the location of these tombs.

These two great ravines, Hinnom and Kedron, come together at the southern end of the city, and together form the great WADY EN NAR, their altitude at their point of juncture being 600 feet below the ridge from which each started, giving a most abrupt and striking effect from the southern portion of the city.

## THE "MOUNTAINS ROUND ABOUT JERUSALEM"

MT. ZION AND MT. MORIAH, on which Jerusalem is builded, are between 2,500 and 2,600 feet above sea-level. The mountains which are about the city are scarcely enough higher in altitude to be very imposing, but every one of them teems with historical associations.

To the east is the **Mount of Olives,** so enshrined with religious sentiment that it is truly the most sacred of all mountains. In Old Testament times it was early associated with the worship of Jehovah, and it was here that King David found a refuge from the enmity of his unnatural son Absalom. It is the life of Christ, however, which gives it such special religious significance. As a favourite retreat where He spent whole nights in prayer, and as the place of His ascension, the Christian pilgrim finds here the thrill of intimate association with his Divine Lord.

The **View from Mt. Olivet** is worth going around the

world to see. Along its far-reaching horizon and within its circle of vision are many spots closely identified with the life of Christ. To the west is Jerusalem, "beautiful for situation," with its surrounding panorama of hills and valleys, the picture idealized by distance. To the east there is a glimpse of the Dead Sea lying 3,900 feet below, together with the whole Jordan valley winding its way along the shores of the sacred stream, while in the background are the mountains of Moab, with the historic peak of Mt. Nebo. To the north are the rugged and picturesque mountains of Benjamin, and to the south lies the wilderness of Judea, together with the fertile plains of Bethlehem and Hebron.

It is impossible to wholly spoil a mountain, but unfortunately the craze of putting buildings on various alleged sites has marred the crest of Olivet. The RUSSIAN TOWER is rather an impressive structure, and the view to which reference has been made may be emphasized from its high summit. The Greek Church has not been satisfied with this imposing piece of architecture, but has added various chapels and shrines and official residences, and the Latin Church helps to rob the mount of its solitary grandeur by a PATERNOSTER CHAPEL, upon whose walls the Lord's Prayer is inscribed in thirty-two different languages. On Ascension day, great crowds of native Christians and pilgrims hold services in the CHURCH over the alleged spot of the Ascension, an impression in the limestone rock suggestive of a footprint being shown to the credulous as having been made by our Saviour just before His ascension.

The **Mount of Offence** is to the southeast of modern Jerusalem. It receives its forbidding name from the fact that here the degenerate Solomon "built an high place for Chemosh, the abomination of Moab, and for Moloch, the abomination of the children of Ammon." On its rough rocky side to the northwest is the village of SILOAM, rather quaint and picturesque from afar, but on close view filthy enough to be still the place of abominations.

The **Hill of Evil Council** is to the southwest, just oppo-

site Mt. Zion. It receives its name from the tradition that here at his residence Caiaphas made the agreement with Judas by which he was to betray Christ into the hands of His enemies. The ACELDAMA, or Field of Blood, is still shown, as well as the so-called JUDAS TREE, on which it is asserted that the despairing traitor ended his life. The modern city is also growing rapidly in this direction.

**Mount Scopus** to the north is really an extension of Olivet. It was given the name of "the Prospect" by Josephus, because of the fine view it affords, and it well deserves its name. It was here that Titus intrenched his forces in that disastrous siege that for a time blotted Jerusalem from the map of the world.

## FIRST IMPRESSIONS

The Christian visitor's heart cannot fail to be stirred when first he passes through the gates of the Holy City, and realizes the meaning of the words of the Psalmist, only changing the tense of the verb, "My feet do stand within thy gates, O Jerusalem."

The crowded streets with their Babel of confusion,—the shouts of the donkey boys, the loud cries of the camel drivers, and the calls of those who would sell their wares to every passer-by, together with the hurly-burly of people in strange garb and speaking in strange tongues,—all this tends to destroy some of the religious glamour.

The following experience of Dr. Chapman is full of suggestive interest.

"Our first real view of Jerusalem was from the roof of the Grand Hotel. The moon was full, the sky without a cloud, the city, so noisy a few hours before, was wrapped in an almost deathlike silence. From this vantage point and under these ideal conditions, the city showed at its best. On the left was the Church of the Holy Sepulchre, to the right the Mosque of Omar. Night had cast a sort of mantle over the filth of the city, and it was a joy to stand for a full hour and look, first

upon the sleeping city, and then upon the Mount of Olives just beyond. A moonlight view of Jerusalem is scarcely less impressive, and even more suggestive, than the Acropolis by moonlight."

## ENCIRCLING THE WALLS

It will help to give a much clearer conception of the city and its environment, if the visitor will make a complete circuit of the walls. It will be time well spent. Starting from the **Jaffa Gate**, at which point Nehemiah journeyed forth to behold the destruction of the walls, we go southward and for a few hundred yards we follow the Bethlehem road, with the citadel and barracks to the left. It should be noted that the two main streets leading to the Jaffa and Damascus gates divide the city into the four quarters to which a reference has heretofore been made. Turning the corner of the wall we come to the ZION GATE, near the Tomb of David.

A little to the east the descent of Mt. Zion into the Tyropean valley begins, and in the middle of it is the small DUNG GATE. A ten minutes' walk further brings us to the place where the city wall connects with the Temple enclosure. Soon we reach the TRIPLE GATE, and a little further on, the SINGLE GATE. It is around this portion of the wall that Captains Warren and Wilson made their interesting discoveries which were begun in 1868. There are the remains of an arch visible which seem to indicate that there was a bridge here crossing the Kedron Valley.

A little beyond we see the exterior of the **Golden Gate**, which projects six feet from the wall, with its double entrance and fine ornamentation. It is believed by some that near here in the original wall was the gate of the "Triumphal Entry," and the gate through which the prophecy declares that our Lord is to pass when He comes again in glory and power. The Turks themselves believe that their rule will be at an end when this gate is opened.

Near the Gate, about thirty feet above the ground, one be-

holds quite a large column protruding from the wall. The Mohammedans state that Mohammed is to sit there when the Day of Judgment comes, and the people are to gather before him in the valley. They say that a bridge is to be run from this point to the Mount of Olives, which is to be as narrow as a Damascus blade, and that it will be a test of every one's orthodoxy. It is expected that followers of the prophet will make the journey easily over this novel bridge, but all others are expected to fall into the valley and thus slip into perdition.

Going a hundred feet further we come to ST. STEPHEN'S GATE, near which Stephen is believed to have been martyred, a place on a rock being shown as the exact spot. Turning the corner of the wall we come a considerable distance beyond to the unimportant HEROD GATE. A little distance beyond is the **Damascus Gate,** the handsomest of all the city portals. While this is quite modern, the foundations are very old.

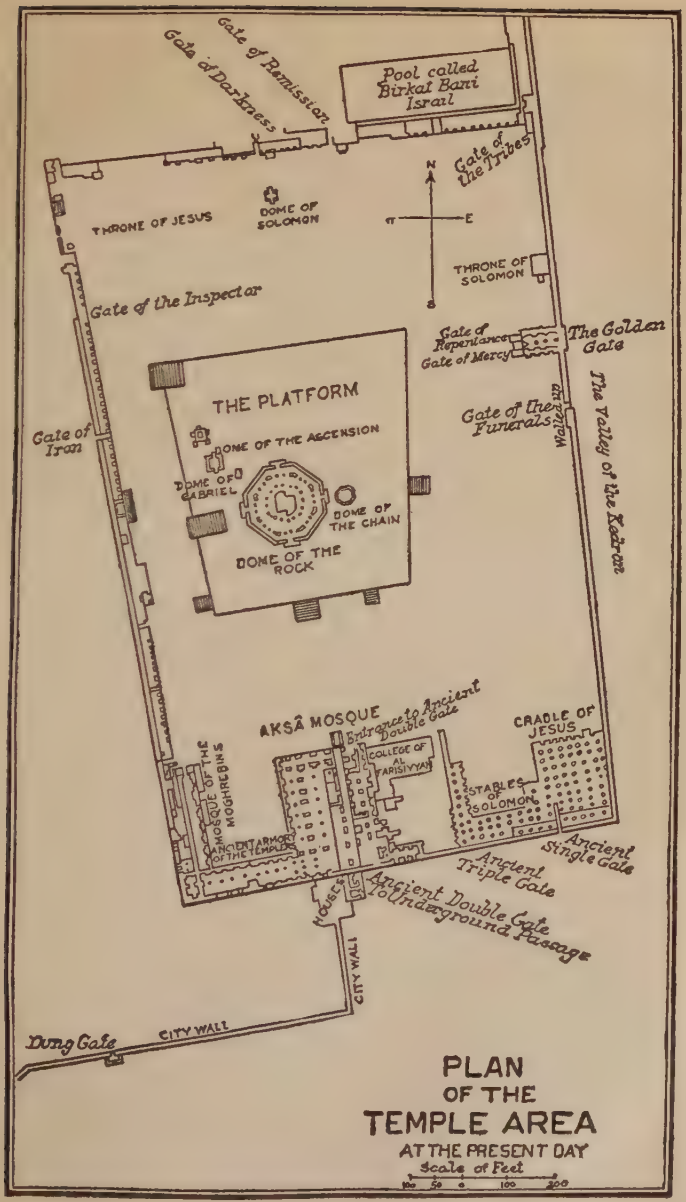
Following the walls still further past an entirely modern entrance called the NEW GATE, we presently reach Jaffa Gate from which we started, having completed the entire round of the city, a distance of two and a half miles.

## PLACES OF INTEREST

Considering that the city is less than half as large as Central Park in New York City, it is perfectly marvellous how much of surpassing interest is crowded into its narrow limits.

### THE TEMPLE AREA

Whatever else may be said about the sites of Jerusalem, one thing is positively sure,—the Mosque of Omar, or as it should properly be called, the Dome of the Rock, stands where the small but exquisite Temple of Solomon stood, and where afterwards the imposing Temple of Herod was erected. There is little certainty that this was the spot where Abraham attempted to offer Isaac as a sacrifice.




# PLAN OF THE TEMPLE AREA AT THE PRESENT DAY

Scale of Feet

100 50 0 100 200

Venerated alike by Jew, Moslem and Christian, it is truly the greatest of all "Holy Places." Up to fifty years ago the Moslems so restricted this entire area, that no Christian was able to gain entrance.

The enclosure has an area of thirty-six acres, about one-sixth of the entire space inside of the walls of the city.

On the northwest corner is a graceful minaret upon the site of the ancient FORTRESS OF ANTONIA, where some of the most severe conflicts in Jewish history were fought. Here it was that the Apostle Paul was rescued by Roman soldiers from a mob of infuriated Jews.

From the southeast corner there is a beautiful view over Kedron and Olivet. Just underneath by a pair of stairs, one descends to the so-called "STABLES OF SOLOMON," never used as stables except by the Crusaders. It gives the impression of being a great subterranean cathedral with over a hundred massive columns. It was probably originally used by Solomon or Herod as a storehouse or granary.

**The Mosque El Aksa** is the largest individual structure in Jerusalem, measuring 272 x 184 feet, probably at one time a Christian Church. Although having a somewhat bare exterior, it helps to give impressiveness to the whole Temple Area. Here every Friday the Turkish governor and his staff came to worship when Jerusalem was still under Turkish domination. In the Mosque are some ancient pillars of marble, probably from the Temple of Herod, and a pulpit of artistically carved wood.

Below El Aksa by an underground passage one can see the wonderful substructure of the Mosque, and the well-preserved remains of the **Old Double Gate**, belonging undoubtedly to the Jewish period. Through this southern Gate to the Temple we may believe that Christ often came and went. Near this underground Gate is also a great Cistern, 40 feet deep and 738 feet in circumference, probably the "Sealed Fountain" of the olden days, built by Solomon.

## THE DOME OF THE ROCK

This is usually called the **Mosque of Omar**, but as it is not a Mosque and was not built by the caliph Omar, it is more appropriate to call it the "DOME OF THE ROCK." It is a beautiful building, undoubtedly the very finest in Asia,—indeed, Professor Lewis in his "Holy Places in Jerusalem" declares it to be the most beautiful building in existence. It is octagonal in form, each side being sixty-six and one-half feet wide, fairly glittering with richly coloured marbles and tiles, with a dome that is the very perfection of exquisite proportion. In part the work of the Moslems before the Crusades, it was enlarged by the Crusaders, and finally put into its present form by Sulieman the Magnificent in 1561.

In the **Interior**, two circles of differently coloured marble pillars divide it into three parts, the pillars being also separated by some artistic iron work, made by the Crusaders. The handsomely coloured dome, 115½ feet high, is remarkably impressive. Taken as a whole, the marble mosaics, the rich and tasteful decorations, the magnificent rugs with their harmoniously blended colours (the gift of the former Sultan), the noteworthy stained-glass windows which date to 1528, and the variety of architectural effects and groupings,—all combine to make this a masterpiece of beauty. It is the chief landmark of Jerusalem. "From whatever point that graceful dome with its beautiful precinct emerges to view, it at once dignifies the whole city."

The main feature of interest is the **Rock** itself, which is directly under the Dome, and marks the site of the great Altar of Burnt Offering. It is fifty-seven feet long by forty-three wide. While no one is permitted to go inside the high railing which guards it, traces of conduits which originally carried off the blood of the sacrifice can be distinctly seen. There is also a cavern under the south end from which it is believed there is a passage leading to the Kedron Valley, but a huge marble slab fills the exit, and the Moslems are too superstitious to allow any one to remove it.

MOSQUE OF OMAR

The Moslems believe that Mohammed made his last prayer on this Rock, and when he went up to heaven, the Rock started to follow him, and was only kept back by the angel Gabriel, whose finger-marks may still be seen. Gabriel must have had a strong grip to leave a print upon the solid stone, although he was unable to press the stone back into its place, for it is affirmed that the Rock is still suspended in the air. Into a tile near by Mohammed is said to have driven certain nails, which are gradually to work through the stone and fall into the cavern below. When all these nails have gone through, the end of the world will come. Asserting that there are only three of these left, the attendants advise people to walk softly, and by a gift of money to help postpone the catastrophe.

## CHURCH OF THE HOLY SEPULCHRE

On the present site of the Church of the Holy Sepulchre the Romans about 125 A. D. erected a temple to Venus, and there is a shadow of argument in the statement that the Emperor Hadrian knew that this was the spot venerated by Christians as the scene of the crucifixion and wished to desecrate it. But it is little likely that the Christians of that period, if there were any in Jerusalem, could have located the site in a desolate waste that had been absolutely uninhabited for fifty years. Eusebius, not earlier than 325 A. D., writes of the building of the Church on the site of Hadrian's temple of Venus, because it was believed to be the place of Christ's burial, but of course he simply accepted the result of the Empress Helena's vision, which located it here. The first Church was dedicated 336 A. D. The belief that this same site was also that of Calvary was not hinted at by Eusebius in his elaborate account, and seems to have been first asserted in 333 by the Bordeaux pilgrims.

The Church built by Constantine was destroyed in 614 by the Persians, and was rebuilt soon after from collections taken all over the Christian world, but was again destroyed in 1010 by the mad Caliph Hakem. It was rebuilt in 1040 and enlarged by the Crusaders and remained until 1808, when it was des-

troyed by fire. It was rebuilt in 1810 at an expense of $3,000,000, of which at least a third was never accounted for.

The Turkish guards hold the keys and are always in evidence, largely from the fact of the constant disturbances that arise among the various Christian sects, especially on Festival days. Here Latin, Greek, Armenian, Syrian, Copt and Abyssinian has each his own particular shrines within the enclosure, and each regards the others as intruders and pretenders.

The Church (open all day except 11 to 2, although during this time open for special fee of one franc, a candle needed, apply to custodian), is a series of connected shrines and chapels, the whole plot being 350 x 280 feet. It is a veritable religious museum, there being over thirty so-called sacred sites within the narrow enclosure. Among these are the exact spot where the dust was procured for the creation of Adam; the actual grave of Adam, upon which Mark Twain says he flung himself in an agony of tears because of his sorrow in losing this departed ancestor; the tear-drops of the Virgin indented in the stone in the form of a cross,—and a host of similar grotesque traditions.

Most of the holy sites are connected with our Lord's passion and death. Here, for instance, is the STONE OF UNCTION, where His body was laid for the anointing, and you behold the devout Russian pilgrim covering it with kisses and measuring it that he may make his winding-sheet the same size. Here is the CHAPEL OF THE PARTED RAIMENT marking the place where His garments were gambled for. That spot just beyond is where they crowned Him with thorns, and there is the place where they scourged Him. Here is where they nailed Him to the Cross, and there is the very rock where the Cross stood with the actual cavity in which it rested. A few feet away is a rock cleft, so they tell you, to the very centre of the earth, and near by is the place where the Roman centurion said, "This is the Son of God." A few feet further is the Altar of the Stabat, where the body of her divine Son was received by

the Virgin mother, and not far away you will be shown the spot where He appeared to Mary Magdalen after His resurrection.

Down a stairway of thirty steps, you can go to the CHAPEL OF ST. HELENA. Here the mother of Constantine sat while the work of finding the crosses went on, and at last, so tradition says, three crosses were found. They did not know which was the true cross, so they carried one into the presence of a sick woman. It proved to be the cross of a thief, and she immediately became a maniac. They brought another which proved to be the cross of the second thief, and she was thrown into spasms. But when they brought the third she was immediately restored, and thus the true Cross was identified.

In the centre of the Rotunda, which is the most impressive architectural feature of the Church, is the **Chapel of the Holy Sepulchre**. This spot has been regarded by pilgrims for fifteen centuries, as the most sacred in the world. Those who believe the traditional view may be seen prostrating themselves in tears and kissing the marble slab, under which they believe that our Lord was buried.

Amid all the strifes and superstitions of the various sects represented, which certainly are not a happy commentary upon the life and spirit of the Saviour of love, they all stand for a common truth which is here symbolized, and which is accepted by all Christians the world over. On Easter Day, all sects wait for the miraculous manifestation of the Holy Fire, which is supposed to issue from the Sepulchre.

Before leaving the Church of the Holy Sepulchre, special attention should be called to a very fine painting of a PIETA in the Chapel of the Nailing of the Cross, representing Mary with the head of the dead Christ resting in her lap.

## THE TRUE CALVARY

While the Church of the Holy Sepulchre has for fifteen centuries been believed to be the site of Calvary and of the Tomb, in latter years this view has rapidly become discredited. As

early as 1738 a German by the name of Korte after a visit to Jerusalem wrote a pamphlet expressing grave doubts as to the credibility of the site. In 1856, Dr. Edward Robinson, the distinguished American scholar whose name is so closely connected with explorations and discoveries in Palestine, proved that this traditional site was within the walls of the city at the time of the crucifixion. The "Second Wall" which stood in the time of Christ can be faintly traced from the Tower of David under the Grand Hotel, along the basement of Freres College to the Damascus Gate, making a connected line proving beyond peradventure that the site of the Church was within the walls and could not possibly have been Calvary.

The **New Calvary,** or Gordon's Calvary as it is usually called, a hill just outside the gates to the north of the city, meets all requirements. It is the only noticeable elevation near the walls to the north, and may be seen from all directions. It has been known by the Jews from time immemorial as the "Place of Stoning," and the evidence is strong in its favour that it is the same "Place of Stoning" on which the Talmud distinctly says that crucifixions were practiced. It is just outside the present city wall, which some believe at this point to be identical with the "Second Wall" of the time of Christ. A road leading from the Fortress of Antonia passed in the immediate vicinity. It is not far from the ancient Damascus Gate and Damascus road, and hence easily accessible to the crowds who "passed by."

The contour of the hill is not unlike a skull, and from a certain angle several old tombs cut in the rock are very suggestive of eye sockets and help to emphasize the skull-like impression, although we cannot be sure that these tombs existed at the time of Christ. The Jews still maintain the ancient custom of spitting towards this hill, and although the beginning of this usage is lost in obscurity, it helps to prove that this was the ancient "Place of Stoning." The genuineness of this site as the real Calvary was first affirmed by Major Conder, and by our own Dr. Selah Merrill,

THE PROBABLE SITE OF CALVARY

but it bears the name of Gordon's Calvary, because General Gordon of sainted memory during his visit expressed his belief in it, and an enterprising photographer took the picture of it and called it by his name.

This eminence, covering about three acres and preserved intact because for centuries it has been a Moslem burying-ground, presents strong and conclusive evidence of being the actual spot of the Crucifixion. It carries instant conviction even to critical and conservative minds. Mr. Moody, Dr. Talmage and others have preached on this crest to hundreds of deeply moved people. Those who were members of the "Celtic Cruise" of 1902 cannot forget the profound impression made by the service conducted by Dr. Josiah Strong of New York and other prominent ministers, and the Sunday-school Convention at Jerusalem at 1904 held a service here equally notable and inspiring. The entrance is through an iron gate near the Damascus Road.

Dr. Chapman relates his experience as follows: "On Sunday afternoon we held a most delightful service on Calvary. The old Bible became a new Bible when the accounts of the crucifixion were read in our hearing. I stood where I could look over in the direction of the Mosque of Omar, where once the temple stood, and I remembered that it was there in the olden days that the priest put his hand upon the head of the goat, confessed the sins of the people, and then by the hand of a fit person sent that goat into the wilderness bearing the iniquities of the children of Israel; and my eyes filled with tears when I heard the minister reading, 'All we like sheep have gone astray, we have turned every one to his own way, and the Lord has laid upon Him the iniquities of us all.'"

## THE GARDEN TOMB

It is distinctly stated that "the sepulchre was nigh at hand." As it happens, there are a number of rock tombs in the vicinity of the New Calvary, although none of them answers to the general description. In recent years some excavations have been

conducted by Major Conder in the vicinity on the northwestern side of the hill, and a single tomb was discovered that corresponds remarkably to the New Testament narrative. For instance, it gives the conditions, as few ancient tombs do, whereby Mary from without could get a view of the angels inside the tomb.

The low door, ten steps below the general level of the garden in which the tomb was found, admits the visitor into an unusually large tomb chamber. In one corner is a receptacle for the dead separated from the rest of the chamber by a very low stone partition, and this place is supposed by many people to be the actual resting-place of the body of Christ. An English clergyman, Rev. Haskett Smith, has succeeded in enlisting a number of people to form a company, which has bought and is now taking reverent care of the garden and its Tomb.

On the walls of the Tomb have been found inscribed roughly on the stone the Greek letters IC., XP., A and Ω, as well as a Roman cross. It is perfectly clear that these date somewhere after the fifth century, but it goes to indicate that the early Christians regarded the tomb as sacred, and made it a sort of shrine.

It is far from conclusive that this was actually the garden and the Tomb of Joseph of Arimathea, but most reverent Christians on entering into this rocky enclosure are profoundly impressed with the conviction, "This is the place where the Lord lay."

## PLACES OF SECONDARY INTEREST

While the places already described should have first and thorough attention, there are scores of others of lesser importance that cannot fail to interest the visitor.

While the religious sentiment that gathers about the name of the **Garden of Gethsemane** is second only to that of Calvary and the Garden Tomb, still the two Gethsemanes, whose competitive claims are so strongly urged by the Greek and Roman Churches, contain so much of external frippery, that it is very

difficult to associate with them the profound religious feelings which the name calls forth.

There is no question but that the original Garden was somewhere in this vicinity, and that it probably was large enough to cover both the sites claimed. The Latin Garden seems to appeal the more to the American visitor, in spite of the multiplicity of tawdry shrines, because of the eight large hoary olive trees within the enclosure. These are probably not much less than a thousand years old and profoundly move the religious imagination. The oil from the olives brings a very large price, as well as the stones or pits of the fruit, which are made up into rosaries. But as in reality the trees have practically ceased to bear fruit, and as immense quantities of oil in small vials are sold as the genuine Gethsemane oil at fancy prices, it goes without saying that there is a large amount of imposture practiced.

The Garden has been encroached upon by a Memorial Chapel, which in itself is without architectural merit. And it has destroyed much of the religious solemnity and sacred associations. The mania of building sacred structures tends to rob the holy places of their simple and reverential charm. It is a great pity that the Garden should not have been permitted to retain its virginal simplicity. The beautiful marble group of Canova's, *The Agony,* is worthy of attention. The Garden is best seen towards evening when visitors are few, and when the calm and quiet add greatly to the religious solemnity and impressiveness. The monk-guide expects three piastres fee, and usually presents a small bouquet of flowers.

Just outside and below the Temple Area, near the interesting Robinson's Arch, which is an abutment of the large bridge which spanned the Tyropean Valley, is the **Wall of Wailing,** 156 feet long and 56 feet high. Here, especially on Friday afternoons the Jews gather to bewail the desolation of Jerusalem and to pray for the restoration of the glory of Israel. It is an open paved court, filled with lamenting Jews of all classes and ages, and of both sexes, who recite in a monotonous voice from the mournful passages of Lamentations and the

Psalms. They also put little slips of Hebrew Scripture passages as well as nails into the cracks of the walls, which are sent by distant Jews who desire thus to be vicariously represented. As such requests are usually accompanied by a small payment, there are some Jews who make a comfortable living at the practice. While it is evident that the ceremony is entirely perfunctory in most cases, many persons will be seen who show manifest sincerity and sorrow. It certainly makes very real the vanished greatness of Israel.

**The Pools of Siloam** are situated at the juncture of the Hinnom and Kedron Valleys, near the southern end of the city. They are still connected with the conduit, 1,700 feet long, joined in ancient times with the Virgin's Fountain, but they receive no water, and are partially filled with stones and decaying garbage. Whatever poetic conception the visitor may have had of these pools will be rudely shattered, and he will be apt to sing with less unction the beautiful lines from Heber,

> "By cool Siloam's shady rill,
> How fair the lily grows."

The **Via Dolorosa** begins on the east of the city not far from St. Stephen's Gate, and continues to the Church of the Holy Sepulchre. The devout pilgrims, who question nothing, regard this as the most sacred of all streets. The first station of the Via Dolorosa is in front of the Turkish barracks, and marks the House of Pilate; thence past the Ecce Homo arch, where Pilate is supposed to have said "Behold the Man"; thence to where Jesus fell under the weight of the cross, and so through all the fourteen stations, the last five of which are within the walls of the Church. It is of course impossible that this is the original way of the Cross, as the Jerusalem of Christ's time, except the Temple Area, is buried under the rubbish of the centuries anywhere from a depth of thirty to a hundred feet.

**The Tower of David** has a conspicuous position, and its

THE JEWS' WAILING PLACE

ENTRANCE TO THE CHURCH OF THE HOLY SEPULCHER

THE STONE THE ANGELS ROLLED AWAY

THE "ECCE HOMO" ARCH

THE HOLY SEPULCHER

At the two round holes the sacred fire appears at Easter

AT THE ENTRANCE TO A TOMB

site was originally selected because of its natural advantages for defense. Here David built a strong fortification, which was strengthened in the time of Herod. The great foundation stones undoubtedly stood in the time of Christ, and we may believe that His shadow in passing often fell upon them. Inside the Tower is a cistern, filled largely from the rainfall. The Tower was formerly used by Turkish soldiers as barracks. The view from the top is the finest in the city.

On Christian Street as one approaches the Church of the Holy Sepulchre, by going through almost any one of the shops, one can see in the rear the **Pool of Hezekiah**, a large reservoir 250 x 150 feet, still containing water. The tradition is that it was built by "good King Hezekiah," but there is no certainty on this point.

Near the Damascus Gate to the east is a great cavern called **Solomon's Quarry**, on the assumption that the greatest of the kings of Jerusalem used the stone which has extensively been removed. The Quarry extends nearly seven hundred feet under the city, its roof being supported by large natural pillars. Its stone is exceedingly white and when first quarried is quite soft, but it hardens upon being taken out and exposed to the air. The place is doubly interesting to members of the Masonic order, as many hold that Masonry was here instituted by King Solomon himself. Emblems made from the stone are highly prized by the fraternity, and in several instances large building blocks have been shipped to this country to be used in Masonic structures. There is very little doubt but that the various Temples that stood on Mount Moriah were built from the stone in this quarry.

The **Church of the Redeemer** is a German Lutheran Church which in 1898 was dedicated with much pomp in the presence of the former German Emperor. It has incorporated into it a doorway from the ruins of the original Hospital founded by the Knights of St. John, afterwards known as the Knights of Malta. The view from the tower is very fine and should not be missed.

The **Tombs of the Kings** are to be found about half a mile north of the Damascus Gate. While tradition asserts that they are the tombs of the ancient Jewish Kings, it is now generally believed that they are those of Queen Helena of Adiabene and her family. On the façade there may be seen some of the finest carving which has come down to us from ancient times, and their character indicates that the tombs are Jewish.

**The Pool of Bethesda** is just outside the north wall of the Temple Area. It was 372 x 126 feet, with a depth of about sixty-eight feet. The Crusaders evidently believed this to be the Bethesda pool, as they built five porches around it corresponding to the description of John 5 : 2. Recent excavations by the Palestine Exploration Fund, however, seem to make it clear that the original pool was on the site of the Church of St. Anne.

There are scores of reputed sacred places like the CHAMBER OF THE LAST SUPPER, where to this day on Maunday Thursday the monks wash the feet of pilgrims; the JUDGMENT HALL OF PILATE, now a Roman Catholic School, where an alleged fragment of the original pavement is shown; the so-called TOMB OF DAVID, also said to have been the place of Christ's appearance after the Resurrection, the scene of Pentecost and of the residence and death of the Virgin Mary; the CAVERN OF THE APOSTLES, where they are said to have hidden while Christ was in the tomb,—but it is quite unnecessary to dwell on these, as they and similar traditions have absolutely no foundation in fact.

**The Palestine Exploration Fund** has certainly cast much new light upon Bible subjects. A new map has been prepared, 600 Bible sites fixed, the boundaries of the tribes retraced, and much Bible history verified. In Jerusalem it has determined (*a*) the extent of the city in the time of Christ; (*b*) the area of the Temple enclosure at the time of Herod's enlargement; (*c*) the site of the New Calvary, although on this point it is not well to be dogmatic. Many lesser discoveries

like that of the original Pool of Bethesda, could be mentioned. It has been made increasingly evident that Palestine is truly the Land of the Book, and that the Bible is the Book of the Land.

## THE PEOPLE

While Mohammedans, Jews and Armenians have distinguishing quarters, each with their characteristic costumes and customs, many other nationalities are represented.

The Jews, although representing only about 15 per cent. of the inhabitants of Palestine, are cherishing the most sanguine hopes of taking full possession and control of the "Promised Land." As a whole they represent an inferior type of Jews, whose attitude has been changed from servility to arrogance, since their proposed political supremacy.

Zionism, which represents this new movement of making the Jews the possessors of Palestine, thus fulfilling the prophecies of the Old Testament, is as yet on a very precarious basis. It rests largely upon Balfour's declaration in November, 1917: "His Majesty's Government view with favour the establishment in Palestine of a National Home for the Jewish people, and will use their best endeavour to facilitate the achievement of this object under British mandate." This had the approval of the Versailles treaty.

Lord Plumer has been appointed the British High Commissioner of Palestine. The military occupation ceased and a civil administration has been substituted. Order is being maintained by civil force or gendarmerie taken from the people. Taxes have been reduced and many imposts have been removed. On a revenue of $11,000,000 Palestine is self-supporting.

Education is being developed and a teacher provided free for any community providing a building and keeping it in repair. A Teachers' Training School of men and also one of women have been established; and fifteen hospitals, twenty-one dispensaries, eight clinics and five epidemic posts are in operation.

All schools are medically inspected. Free quinine is being distributed and a Travelling Ophthalmic Hospital is checking the heretofore prevalent eye diseases.

Lord Plumer's full administration staff has 1,290 Christians, 616 Jews and 597 Moslems. His advisory council consists of four Moslems, three Christians and three Jews. Once more there is a Sandhedrin serving Jewish interests in Palestine.

There is much difference of opinion regarding Zionism even among American Jews. Since 1917, $49,000,000, mostly American money, has been expended. In 1925, 33,801 Jews entered Palestine (2,141 left), of which 15,000 came from Poland, and only 594 from the United States. A Jewish organization has bought 15,000 acres facing the sea between Haifa and Jaffa for real estate development. A Jewish University and a Conservatory of Music have been established in Jerusalem.

Already some of the Jews, however, are leaving Palestine because of the rocky character of the soil, and their distaste for agricultural work. The resentments of the Mohammedan population are also a deterrent factor. In May, 1922, anti-Jewish riots broke out in Jerusalem, and 88 persons were killed. Hassein, who calls himself the King of Arabia, has stated that he will fight "political Zionism with all the forces of the Moslem world." The Right Rev. Dr. MacInnes, Anglican Bishop of Jerusalem, has expressed the opinion that Zionism as a political movement is doomed to failure.

Under the intelligent administration of Sir Herbert Samuel, large improvements are on the way by irrigation and afforestation, by which land will be redeemed and cultivated. It is believed by some that oil may be discovered in Palestine. The water power of the River Jordan which falls 2,200 feet in a flow of sixty miles has immense potential value. The expenditure of $5,000,000 for a projected dam about eight miles below

Lake Tiberius would furnish power enough for all Palestine's needs for many years to come. Doubtless larger capital would be forthcoming if the Zionist movement should prosper.

Zionism as a whole has been approved by the United States and by the League of Nations, but Italy and France as well as Mohammedan lands have taken strong exception. It may be hoped that Zionism will be satisfied with making Palestine a great religious center under British Mandate and coöperate in making Palestine once more a redeemed land, instead of merely seeking political control.

## RELIGIOUS ACTIVITIES

The effect of Jerusalem upon the pilgrim visiting its shores is to wonderfully quicken faith in spite of many shams and impostures. To use Sir Lawrence Hutton's words, "Jesus Christ becomes a reality."

Missionary endeavour is however largely handicapped by the hostile attitude of the Greek, Roman and Armenian Churches toward each other and toward missionary workers. *The Church Missionary Society of England* has a cathedral and bishopric in Jerusalem, established in 1841, and have also established missions in several parts of Palestine. *The London Society for Promoting Christianity among the Jews*; *The Society for Promoting Female Education in the East* and the *British Foreign Bible Society of Scotland* are all doing good work. The *American Quakers* have a magnificent work at Ramallah just north of Jerusalem.

*The American Colony* is doing a large work in Jerusalem. It has as many as 1,000 pupils in its schools and during the war they took care of as many as 1,100 of the sick and wounded and fed from 2,000 to 7,000 refugees a day, getting part of its funds from the Pious Foundations of the Moslem State Church. This colony was founded in 1881 and there are 90 members of the colony, mostly American citizens, but representing ten nationalities. They hold services every day and twice on Sunday.

There are a number of hospitals, largely established and supported by religious organizations, including several which specialize in leprosy and ophthalmia. These diseases are quite prevalent on account of the unsanitary habits of the people.

There are no American missionaries operating in Jerusalem. In 1819, the American Board (Congregational) sent missionaries there, but the work was found unpracticable.

## PRACTICAL HINTS

CLIMATE.—On account of the exposed elevation of the city, the weather in March is apt to be raw and sometimes rainy. It will be necessary for visitors to come prepared with warm wraps. Steamer rugs are important for auto trips and sometimes for extra bed covering.

CARRIAGES AND AUTOS cannot enter the narrow streets inside the walls, but are needed for the immediate vicinity. The arrangements for autos to Bethlehem and Hebron, as well as to Jericho, the Jordan and the Dead Sea, are usually made in advance by the tourist management. The use of autos has greatly expedited sightseeing in Palestine, besides adding much to the personal comfort of travellers.

HOTELS.—The Allenby, the Grand and the American Colony furnish the best accommodations, although the Notre Dame Hospice and the Casanova Hospice serve good food and are comfortable, though not well heated. The dealers who display their wares in the halls of hotels often ask higher prices than do the shops.

There has been an estimate that fully 10,000 tourists visited Jerusalem in 1924, and that there were plans for the erection of one or several hotels which would be more modern and attractive than those now used. Good auto roads in Palestine, and the fact that Jerusalem is fairly cool in summer, will tend to make it a summer resort. For other Palestine hints, see page 241.

# VII SIDE TRIPS THROUGH JUDEA

## *Especially Bethlehem, Hebron, Jericho, the Jordan and the Dead Sea*

AS regards books on Palestine, all intending travellers are advised to read several of the more recently published books indicated in the Bibliography found on page 166. The "Guide to Jerusalem," by F. G. Vester & Company can be had at American Colony store and gives an elaborate description of Jerusalem and environments. It is well, however, not to hold one's self too closely to guide-books, as it is much better to see the things that are to be seen than what others have seen for you in books. Many people are so engrossed reading guide-books at the places of interest that they have very little time to see things.

### A TRIP TO BETHLEHEM

Taking an auto at the Jaffa Gate, the way leads to the left into the Valley of Hinnom, past the MONTIFIORE INSTITUTION, the RAILWAY STATION and the ENGLISH EYE HOSPITAL. After passing the HILL OF EVIL COUNCIL, we reach a fertile plain, probably identical with the ancient VALLEY OF EPHRAIM. On the left is the large CONVENT OF THE CLARISSES, and on the right the village of BET SAFAFA. A little beyond to the left is the traditional WELL OF THE MAGI, where the Magi saw reflected in the water the star, of which they had temporarily lost sight.

About three miles from Jerusalem, the way leads up a hill on which is built the MONASTERY OF MAR ELYAS. To the left is seen the WELL from which the Holy Family is alleged to have drunk on its flight into Egypt. From this elevated point may be seen Bethlehem, Jerusalem, and the mountains around Jerusalem and beyond the Jordan. A little further on is the village of BET JALA, and some distance beyond the finely

located settlement of the Roman Catholic MALTESE ORDER, with a Home, a Hospital and a Chapel. Here may be seen the so-called FIELD OF PEAS, from the legend that our Lord once inquired of a man what he was sowing, and on receiving the curt reply that he was sowing stones, the peas which he was scattering immediately turned into stones. It seems almost incredible that any one familiar with the gentle and forgiving spirit of Christ should attribute such vindictiveness to Him.

Four miles from Jerusalem to the right is seen the TOMB OF RACHEL, much visited by pilgrims and reverenced by Christians, Moslems and Jews alike. There is no evidence of the authenticity of this site. Here we leave the main road which leads to Hebron, and turn to the left, soon reaching the quaint and attractive city of Bethlehem, so sacred in Christian story.

**The View of Bethlehem** at the early morning hour is a scene long to be remembered. "The little town of Bethlehem" on the hillside, the houses clustered together, and the long narrow range lit up with the rays of the morning sun, are very pleasing to look upon, and the beauty is not dispelled by closer inspection. The women and children seem cleaner and fairer than elsewhere in Palestine. There is a restful feeling in this lowly birthplace of the King of Kings, which one fails to find in other Palestine cities, save perchance Nazareth.

## BETHLEHEM

The name Bethlehem means literally "Place of Bread," probably from the fact that the region around it offers such a marked contrast to the adjacent Judean wilderness. In Bible history it is associated with the lovely romance of Ruth and the youthful home-life of David, and is notable as the birthplace of Joab, Asahel and Abishai, but it is preeminent from the fact that here was born the Saviour of the world. There is no question that Bethlehem was the birthplace of our Lord, and we have even some reasonable assurance of the exact site. Justin Martyr, born only a few years after the death of the Apostle John, speaks definitely of the birth occurring in a

THE FIELD OF THE SHEPHERDS, BETHLEHEM
DAVID'S WELL

A FUNERAL AT BETHLEHEM
PLACE OF CHRIST'S BIRTH—STAR UNDER THE LAMP

"certain cave close to the village of Bethlehem." A century later Origen states that the cave and the manger were still shown. Eusebius and Jerome both attest the genuineness of this widespread belief. Thus two hundred years before the Basilica of Queen Helena was erected, this tradition had full sway.

The **Church of the Nativity** was erected in 330, and it is usually believed that the Church now standing is practically the same building. Others assert that it was remodelled about the year 550, in the time of Justinian. Of its venerable antiquity there is no question.

Here in 1101 Baldwin of the Crusades was crowned king, and a few years later Bethlehem was made an episcopal see. By a special concession, the Greek Church obtained possession of the Church in 1672, and through the offices of Napoleon III the Latins were made co-proprietors in 1852.

The Church of the Nativity lacks much of the tinsel and tawdry trapping which makes the Church of the Holy Sepulchre so offensive to the spiritual-minded traveller. When one sees this oldest Christian church in the world, it is not difficult to believe himself near to the spot where Jesus, the son of Joseph, was born of the Virgin Mary. THE CAVE, where Jerome spent so many happy and useful hours and where he did so much for the life of the Christian Church, well repays a visit. Jerome may have been mistaken in the location of the cave of the Nativity, but it is at least reassuring that a man of Jerome's ability believed this tradition. The repeated visits to both of these interesting places, serve to confirm the belief of the authenticity of this ancient conviction.

The INTERIOR of the church has an impressive simplicity, a most cathedral-like effect being produced by a double row of forty-four monolithic columns with Corinthian capitals. The church is lighted by windows in the upper part. Five series of originally handsome mosaics, contributed by the Emperor Comnenos, about 1170, can only be faintly traced.

Descending by way of the Crypt into the CHAPEL OF THE NA-

TIVITY, we come into the actual cave or grotto where it is believed that Christ was born. It is about forty feet long, twelve feet wide, and ten feet high. The present walls are of masonry and the pavement is of marble, with a silver star set in the pavement near the altar with the words, "Hic de Virgine Maria Jesus Christus natus est." The chapel is lighted by thirty-two rather gaudy looking lamps.

In the CHAPEL OF THE MANGER just opposite is the manger, made of marble, surmounted by a crude picture and a number of pendant lamps. The alleged original manger, found by that industrious discoverer of sacred relics, Queen Helena, was carried to Rome. In this chapel is also the ALTAR OF THE ADORATION OF THE MAGI.

It is scarcely profitable to give detailed description of various other portions of the Crypt, which includes a CHAPEL OF THE HOLY INNOCENTS, where several children concealed here were found and slain by Herod; the ALTAR AND TOMB OF EUSEBIUS; the TOMB OF ST. JEROME, and the CHAPEL OF ST. JEROME, in which he is believed to have lived and written his works, including that imperishable monument to his industry, the Latin, or Vulgate, translation of the Scriptures.

The so-called **Field of the Shepherds**, with the Grotto of the Shepherds in it, lies in a small cultivated field near Bethlehem. The tradition which connects the angelic announcement with this spot goes back as far as the year 670, for at that time a church and a monastery were built here. Round about are still some ruins which may have belonged to this ancient CHURCH OF "GLORIA IN EXCELSIS." At any rate, somewhere in this general vicinity Ruth the Moabitess gleaned among the sheaves, and David her great-grandson dreamed heavenly thoughts and sang inspired songs among his sheep, and the angels on the Divine Natal night filled the air with holy rejoicing.

Bethlehem gives the impression of being the most hopeful town in Palestine. It is distinctively a Christian town, there being only 260 Moslems out of a population of about 6,000.

Of the Christian population, only about fifty are Protestant. Both the Roman and Greek Churches have schools for boys and girls. There is a school for girls and also a seminary for training teachers, which are conducted by the BRITISH MISSION, and a GERMAN PROTESTANT CHURCH has a school for boys and one for girls.

The people of Bethlehem look happier and more intelligent than those of any other Palestine cities, and they show their industry and progressiveness by the manufacture of artistic souvenirs made from shells, mother-of-pearl and olive wood. Some of these shops are to be seen just near the entrance of the Church of the Nativity, and are well worth a visit.

## THE TRIP TO HEBRON

Again coming back to the main road near Rachel's Tomb, we soon pass BET JALA, which is sometimes identified with the Giloh of Joshua 15 : 51. It is a town of 4,000 people, mostly Christian, with a Protestant school and a Church of 160 members. After several miles, we come to a GREEK MONASTERY with an insane asylum, quite near the village El Khadr. A little farther is the "CASTLE BY THE POOLS," built for protection against the Bedouins.

**Solomon's Pools** are three magnificent cisterns, which once were united with Jerusalem by conduits, furnishing the Holy City with some of its water supply. The highest pool is 381 feet long, 228 feet wide, and about 25 feet deep. The central pool is 423 feet long, 159 feet wide, and 38 feet deep. The lowest pool, the finest of them all, is 582 feet long, 147 feet wide, and 48 feet deep. The building of these great pools and of the conduits connecting them with Jerusalem, is sometimes assigned to Solomon and sometimes to Herod.

From the Pools of Solomon the way winds around the slopes of the hills until we descend into the WADY EL ARRUB, where there are large springs and a café. Here a stop is usually made. These abundant springs formerly connected with the Pools of Solomon.

Continuing the journey, we reach another spring called AIN ED-DIRWEY, which as early as the time of Eusebius was believed to be the place where Philip baptized the Eunuch. A Christian church stood here in ancient times. A little further on the top of the hill are the ruins of BET SUR (the Beth Zur of Josh. 15 : 58) and on a hill to the left the Mohammedan village of HALHUL (Josh. 15 : 58). After several miles a large building to the left is called HAREM RAMET EL-KHALIL, the shrine of Abraham, in a poor state of preservation. A little further beyond are the ruins of a church, probably the one that Constantine built by the terebinth of Mamre. Passing the ruins of several villages and a Russian hospice with a high tower, we soon reach Hebron.

## HEBRON

The origin of Hebron is lost in the glimmering dawn of antiquity. The Scriptural allusions to it are extremely numerous, including Abraham and Sarah, Joshua, Caleb, Abner, David, Absalom, Rehoboam, Judas Maccabæus and others. The Crusaders also had a stronghold here. It is a characteristic Moslem city, with a filthy, bigoted and non-progressive people. The population is about 19,000, of whom 1,500 are Jews. The GERMAN PROTESTANT MISSION has a school and church here, which are sustained with difficulty. The chief industries are the making of water-skins from the hides of goats and the manufacture of glass.

The main place of interest is the **Cave of Machpelah**, all the more fascinating because it is utterly impossible to gain admission. Formerly, Christians rarely were able to obtain admission, Edward VII, in 1881, when Prince of Wales, being an exception, but it is now accessible. The present structure was built by the Crusaders, and it has since been changed into a mosque. The cavern itself is said to be double, each part having a separate opening. Certainly it holds mysteries which the world would willingly solve. It is a quaint story,—that story of the cave "and all its trees" purchased from Ephron the

POOL AT HEBRON
VINE DRESSERS

MOSQUE AT MACHPELAH
POOLS OF SOLOMON

Hittite. It was interesting to learn from a citizen of Hebron that to this very day when a purchase of land is made in Hebron, unless the trees are specially stipulated in the deed, they do not go with the property.

The traditional **Oak of Mamre** is about half a mile from Hebron, in a garden now belonging to the Russians. While no intelligent person believes that this is the identical tree under which Abraham entertained his visitors, the tree is certainly more than a thousand years old, and extremely large, being thirty-two feet in circumference at its base. Unfortunately it is now gradually dying. At any rate, under some such tree not far from this locality, Abraham talked with strangers and "entertained angels unawares."

## JERICHO AND THE JORDAN

The road to Jericho is along the identical way by which "a certain man went down from Jerusalem to Jericho." This ride, past Gethsemane and over the Mount of Olives to Bethany, has a charm too subtle to be caught in the meshes of words, however skillfully woven together.

Passing through **Bethany** is not an unmingled pleasure, as it is hard to reconcile this ruined and repulsive place with our preconceived idea of the home of Mary and Martha. It is some satisfaction to know that the present so-called house of the sisters has no foundation in fact as being the original. Nor will it be wise to put too great credence in the supposed sites of Lazarus' Tomb and the house of Simon the leper. Yet it is certain that within a short radius of the spot where we stand these places did exist, and that while the little town itself has sadly changed, His eye often caught the great sweep of the Jordan Valley below, and the distant mountains beyond.

It may just here be strongly emphasized that there should be, as far as possible, a complete setting aside of the roseate ideals about Palestine, which we have learned to cherish from our

childhood. It is better to expect very little intrinsically attractive in the things themselves, save the wonderful mountain-top views, but to go prepared to idealize even that which is mean and humble, because so intimately connected with the life of our Lord and with Bible associations. A sanctified imagination and a fervent heart will illumine the "waste places," and cause the Bible scenes to stand out anew with hallowed significance.

The whole **Way to Jericho** has a striking grandeur from the fact that the top of the Mount of Olives is 4,000 feet above the Jordan Valley, so that almost continually the magnificent plain of the Jordan, together with the distant gray mountains of Moab, are spread out like a map at one's feet. While the region itself, as one proceeds, becomes increasingly bare and treeless,—a true picture of the Judean desert,—yet its bare, billowy hills and great ravines are not without their impressiveness and grandeur.

Some distance beyond Bethany we come to the **Wady el-Hod**, or Valley of the Watering Place, the only Spring between Bethany and the Jordan Valley. It is called the Apostles' Spring, and there can be no doubt but that our Lord and His disciples in passing by drank from this fountain. In the sixteenth century a fine building enclosed the Spring, but it is now neglected, and the water is not good. We would advise total abstinence at this Spring, as well as at many other watering-places in Palestine.

After several hours of riding down the steep descent through the barren but impressive waste, we reach the ruins of the Good Samaritan Inn. Formerly, this was the half-way station used by travellers for rest. In these days the auto has entirely supplanted carriages, and the trips to the Jordan which took two days can now be made in half a day. The desolation of the surroundings in the immediate neighbourhood of the Inn, together with the fact that robberies have not been altogether unknown in modern times, serves to make the setting of the Parable exceedingly vivid.

CHURCH OF THE LORD'S PRAYER, MOUNT OF OLIVES
MOUNT OF OLIVES FROM THE SOUTHEAST

BETHANY
ENTRANCE TO THE TOMB OF LAZARUS

After a few miles more we come to the **Brook Cherith,** sometimes also identified with the Valley of Achor. The Brook and the traditional spot where Elijah is said to have been fed by ravens, lose none of their piquancy from the fact that at certain seasons ravens are still seen flying about. This may give those, who are inclined to be dogmatic in the belief that it was indeed ravens and not Arabians who ministered to the Prophet, added conviction on the subject. All will agree, however, that the deep rocky ravine, which few will be inclined to descend, makes an ideal hiding-place.

By a footpath to the left, the traveller can look down into the great abyss, and see a **Greek Monastery,** which serves as a sort of penitentiary for apostate priests. It is built against the very side of the cliffs over a large cavern, and seems the very acme of desolation and inaccessibility. There is a path to the left down along the sides of the steep descent, rejoining the road some distance below, but it takes sure-footed climbing.

After reaching the plain and following the base of the foot-hills, we get a full view of the **Quarantania,** the precipitous mountain which is supposed to be the scene of our Lord's temptation. Along its face are openings of caves, once used by hermits, and just beyond may be seen the walls of a small Greek convent. Among the cliffs higher up are the ruins of a "CHAPEL OF THE TEMPTATION," but these are only accessible to practiced climbers. The weird solitude of the crest of this mountain attracted hermits and anchorites from a very early period.

The site of **Ancient Jericho** is indicated by a large mound, about six miles from the Jordan, on the western edge of the plain. From the eastern base of the mound issues forth a famous fountain, the "Sultan's Spring" which was doubtless used as the water-supply of the city, as well as for the irrigation of the plain. The tradition that this is **Elisha's Fountain,** the one whose waters were miraculously healed by the Prophet's intervention, is quite well established. It certainly has a remarkable flow of water which "is sweet to this day." The mound itself is over

1,200 feet in length from north to south. Although little of excavation has as yet been done, traces of the ruins of a mud-brick wall have been discovered, which so conservative an expert in excavation as Dr. Bliss, formerly secretary of the Palestine Exploration Fund, declares to be the probable wall which fell before the conquering trumpets of the Captain Joshua.

It is hard to realize that the remnants of the ruined wall and the great mounds of débris were once a flourishing city set in a garden, and surrounded by groves of palms. Now only a few scattered palms may be seen with their fronded fronts silhouetted against the sky. Yet in the history of Israel it was known as the City of Palms, and Josephus speaks of its surroundings as "a divine region," the "fattest of Judea." The Greeks and Romans spread the fame of the surrounding valley over the world, and it was famous for its dates and balsams, yielding a large revenue.

The **Plain of the Jordan** has little to commend it as regards any present-day beauty. The Valley from the Sea of Galilee to the Dead Sea is sixty-five miles long, and usually three or four miles broad, but at Jericho is twelve or more miles wide, being called by Josephus "the Great Plain." Much of this is of exuberant fertility, and with good management and proper irrigation, nearly all might be cultivated to advantage, the soil being rich and the tropical heat when combined with water causing luxuriant vegetation. The plain towards the Dead Sea is less promising.

The Jews never had large cities in the plain, although Jericho was especially flourishing under the Romans, who knew how to irrigate. The heat of the valley is intense, often reaching above 100 degrees Fahrenheit in July and August.

**Modern Jericho** has greatly improved in the last two decades. A few modern buildings and a fairly comfortable hotel give rather a thrifty appearance quite different from the former wretched hovels. Orange and fruit gardens, well irrigated, add to its attractiveness.

**This modern Jericho was formerly known as Gilgal.** This was the first camping-place of the Israelites after they had crossed the Jordan, and here the twelve stones taken from the river were set up as a memorial. Here was also reestablished the rite of circumcision, and by Divine direction the Passover was celebrated. The only remains at present are a large ruined reservoir and several mounds of artificial construction.

## THE JORDAN

The direct distance from the source of the Jordan to its mouth is about 137 miles, but the course of the river is so tortuous that below the Sea of Tiberias it is nearly three times its length in a straight line. In the region around its source and along the lakes of Huleh and Tiberias, it is extremely picturesque, and the water is clear as crystal, but its rapid descent, especially below Tiberias, where it flows between clay banks, makes the stream very muddy. The total fall from the source to the mouth is not less than 3,000 feet.

There is no suggestion in Scripture that the Jordan could be called beautiful. Of course when the valley was filled with gardens and palm trees, much of the present desolation and unsightliness were wanting. The river itself is a swift, turbid stream, perhaps a hundred feet wide, with low banks looking wild and waste. It is quite the fashion for travellers to bathe in the Jordan in spite of its turbid waters because of its sacred associations. The intense heat of the valley makes the cold water of the Jordan all the more grateful, yet care should be taken not to remain too long in the chilling stream. Several years ago a number of cases of illness among a party of prominent ministers took its rise from the chill caused from too long exposure in the cold Jordan water.

Here a number of associations come thronging to the mind. As one stands at the ford, there returns a vision of the great host of Israel, and afterwards Elijah and Elisha, passing through dryshod.

At this ford is supposed to have occurred the Baptism of

Christ by John the Baptist. Hence, as early as the time of Constantine, it was regarded as a great privilege to be baptized here. Antonious in the sixth century records the fact that both banks at this point were paved with marble, and that a cross rose out of the water in the middle of the river, and that the linen garment which was worn at the baptism was religiously preserved as a winding-sheet. At the present time, Greek pilgrims attach great importance to baptisms and baths in the Jordan, especially during the week after Easter. All are clothed in white garments as they wade into the stream, and a Greek priest solemnly dips them under the water. As in the olden time, these garments are carefully kept for burial garments.

## THE DEAD SEA

The Dead Sea is quite desolate, but not without its beauty. If you look across the dreary waste of waters to the purple Mountains of Moab, or at the rich colouring of the landscape you will find much to admire in this much despised portion of the country.

The trip from the ford of the Jordan is void of any special interest, the dreariness and desolation as one proceeds being merely emphasized. The effect as one draws near to the sea gives the impression of "a great gulf fixed."

The Greek Orthodox Monastery of St. John the Baptist, with its two domes, is a conspicuous landmark near the Dead Sea. The monks have chosen this desolate spot for an habitation.

The Dead Sea is forty-seven miles long and from three to nine miles wide, and its greatest depth is 1,310 feet. The surface is about 1,300 feet below the level of the Mediterranean. The water contains about twenty-five per cent. of solid substances in solution, of which seven per cent. is salt. This is five times as much as the water of the ocean contains. The bitter taste is due to the large amount of chloride of magnesium held in solution, and the oily feeling is due to the chloride of calcium. No living animal can be found in the waters and

THE JORDAN AT THE FLOOD
OUR HOTEL AT JERICHO

the shores are barren of vegetation, but the assertion that birds cannot fly over its surface in safety is entirely erroneous. About six and one-half millions of tons of water flow into the sea each day, all of which is carried off by evaporation.

The glare of the fiery judgment upon Sodom and Gomorrah shines down through all Scripture history. But it will never be known exactly where they were located. That there was some fell punishment here is apparent, not only from the Scripture account, but also from the physical environment, which forms a most dismal picture of desolation. It is not necessary to assume that these cities are buried beneath the Dead Sea, as it is more likely that they were cities of the Plain, overcome by the punishment of an earthquake mingled with burning bitumen and exploding gases.

## PRACTICAL HINTS ON PALESTINE

SEASON.—The best time to visit Palestine is from March 1st to April 15th, and in the autumn during October. The Spring is the time to see Palestine in its verdant and floral robe.

MONEY.—Egyptian money is current in Syria and Palestine. (Consult plate showing facsimile coins under heading of Egypt, page 285.) English money is also current and American bills are often at a premium. All paper money except the English or American should be refused.

BEGGARS.—It is much better not to give alms, except through missionaries or organized charities. The words *ma fish* (there is nothing) will usually silence the clamour for "bakhshish."

PURCHASES.—Jerusalem is a paradise for souvenir sellers and purchasers, and if proper bargaining is done, the prices will be found very cheap. Every imaginable article from a paper-cutter to a desk is made of olive-wood, handsomely polished, stamped with the name of Jerusalem in Hebrew characters. All sorts of trinkets, rosaries, breastpins, and even copies of famous paintings cut in bas-relief, made from beautiful shells and mother-of-pearl, the work of which is largely done in Bethlehem, may be purchased.

Very good sizable photographs and lithographs in albums, as well as some finely coloured photographs suitable for framing, can be had at the better shops. All kinds of embroideries, costumes, weapons, etc., as well as Hebrew parchment copies of portions of the Old Testament may be purchased. The best shops are near the Jaffa gate; that of the American Colony being especially reliable and having the best variety of articles.

Towns like Nazareth, Nablous, Hebron, etc., are excellent places to buy hand-made native articles illustrating the customs of the people. The hand-made lace at Nazareth is especially cheap and good. Metal articles such as rude knives, camel bells, etc., are good souvenirs, as well as hand-made slippers of native workmanship.

Drinking Water.—The drinking water of Jerusalem has been greatly improved, but it is wiser to use hot drinks or bottled water, or to depend upon the juicy Jaffa oranges.

Being inoculated against typhoid is an excellent precaution, whether people remain at home or travel abroad. It is better, however, for people to consult their family physician on this point. The same is true regarding vaccination against smallpox; although cases of smallpox are very rare. Taking precautions, however, give people a very comfortable feeling, because of the sense of being safeguarded.

Bargaining.—It should be understood that in Jerusalem as well as in the Orient, fixed prices are exceptional, except at a very few of the best stores. It is always well to have a price agreed upon in having any business dealings whatever. This is especially true with drivers of carriages or autos, with guides and in making arrangements for long distance auto trips in Palestine, otherwise people may have undue advantage taken of them.

Dragomen.—There are a number of trained Dragomen in Palestine who are capable of conducting a party with skill and discretion. Perhaps the most prominent of these is Mr. Shukrey Hishmeh, of Jerusalem, who will be found a courteous Christian gentleman, of wide knowledge concerning the Biblical Palestine, and having an unusual executive ability in managing large or small parties.

# EGYPT

## PRELIMINARY FACTS AND FIGURES

Egypt formerly was a British Protectorate, but this was terminated February 28, 1922, certain restrictions being made:—England's control of the Sudan with a right of way for British troops; English Army to remain to protect Suez Canal; the protection of foreigners and the minorities in Egypt, and also the protection of Egypt against foreign aggression. Sir George Lloyd is now High Commissioner.

Egypt is now a Sovereign State with a hereditary monarchy and a representative government. The Sultan was made King under the title Fuad I. His civil list is £E.150,000, and royal family £E.112,000. While the King is named in the Public Prayers, the deposed Caliph is no longer included.

All its people have nominal equal legal, civil and political rights regardless of race, language or religion. The King and the Senate and Chamber of Deputies exercise joint legislative powers. All measures must be voted by Parliament and approved by the King.

The Mohammedan is the State Religion and the official language is Arabic. Cairo is the Capital. Saad Zaghlul Pasha, the Anti-British Prime Minister, recently resigned, after the murder of Gen. Sir Lee Stack, and Ahmed Ziwar Pasha was appointed.

Egypt has five governorships and fourteen provinces subdivided into districts.

The area is 350,000 sq. mi., but the cultivable area is 12,226 mi. The census of 1917 gave 12,750,918 inhabitants. There were 11,658,118 Moslems, 54,778 Orthodox Copts, 107,687 Roman Catholics, 59,581 Jews, and 47,481 Protestants. Population, 1926, 14,055,000. Scholars in schools 252,748.

Revenue (1926), £E.36,870,000; expenditures, £E.36,288,000; imports, £E.58,224,000; exports, £E.59,198,000, consisting of cotton, cereals, animal products, textiles and yarn.

In 1924, 8,058 ships of 25,736,000 tons entered port. There are 2,335 miles of State railway. In 1918, the so-called Allenby Railway was completed to Jerusalem.

The Egyptian gold pound contains 100 piastres or 1,000 milliemes. There are silver coins of 20, 10, 5, and 2 piastres, and in nickel coins, 1/2, 1/5 and 1/10 piastres, and there is a bronze coin worth 1/20 of a piastre.

POLITICAL.—Since the assassination of the Sirdar, Gen. Sir Lee Stack, a large body of British troops has been sent to Egypt, together with a number of naval vessels. Great Britain is determined that nothing shall prevent her from maintaining her hold on the Suez Canal and the Sudan.

At the recent opening of the Egyptian Parliament in the presence of King Fuad, the new Prime Minister Adly Pasha and High Commissioner Lord George Lloyd, the statement that the understanding between Britain and Egypt was daily improving was unanimously applauded, Zaghlul Pasha was re-elected President of the Chamber. He and his party have changed their policy of opposing England, and are making overtures at reconciliation.

TUTANKHAMEN.—Considerable progress has been made in the unveiling of the treasures of Tutankhamen's Tomb, but it has been slow, partly because of the great care necessary and partly because of the obstructions of the Egyptian Government, which claimed full possession of the tomb and its contents. This is contrary to the original agreement with the late Lord Carnarvon and Howard Carter, that only one-half of the treasures should revert to the Egyptian Government. The Egyptian courts upheld the right of the Government to cancel the Carnarvon concession. A compromise has been arranged, and Carter has resumed his work. The entire sarcophagus overlaid with gold and blue enamel which encloses the mummy, has in January, 1926, been placed in the Egyptian Museum at Cairo. Nearly all the other contents of the tomb were placed there previously.

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# I—A SURVEY OF EGYPT

Adapted from a lecture by the late Rev. Josiah Strong, D. D.

"*Egypt contains more wonders than any other land, and is preeminent above all the countries in the world.*"—Herodotus.

NO civilization can be understood without a study of the physical conditions under which it was developed. Latitude, temperature, humidity, the elevation and conformation of the land, soil, proximity to the sea, the existence of great rivers, have all had a profound influence in determining the occupation, habits, characteristics, customs, laws, government, religion and social institutions of all peoples and especially of *ancient* peoples. We will turn first, therefore, to the land rather than to its inhabitants.

## THE NILE

All great Oriental civilizations have arisen in the fertile valleys of great rivers, like the Euphrates and the Tigris, the Indus and the Ganges, the Hoang-Ho and the Yang-tse-Kiang. But no other land and no other people have been so dependent on any stream as Egypt and the Egyptians on the Nile.

With the Amazon, the Congo and the Mississippi, it ranks as one of the four longest rivers in the world, being 4,062 miles, the Mississippi exceeding it by only fifty miles.

We gain some conception of its majestic volume when we remember that it has no affluent for more than 1,000 miles before it reaches the Mediterranean; and notwithstanding it is constantly being drained for purposes of irrigation and to supply the daily needs of nearly 10,000,000 people, and notwithstanding the vast volume which it empties into the sky by evapora-

tion, its low water current pours into the Mediterranean 61,500 cubic feet of water every second.

But for the Nile, the Libyan and the Arabian Deserts would unite to blot out the land of Egypt. It is the Nile whose fertilizing floods have made these deserts to blossom as the rose. It gave to Egypt her soil, and has been both the cup of life and the bread of life to her people. But this is not all; the peculiar characteristics of the great river molded the beginnings of the first civilization.

The annual overflow of the Nile begins at the end of June and subsides completely before the end of November. It is due of course to the powerful rains of Equatorial Africa, but as there are practically no rains in Egypt this annual flood was very mysterious to the ancients, and legend attributed it to the tears of Isis periodically shed over the tomb of Osiris.

In early ages this inundation made of Egypt one great lake. The necessity of controlling these waters compelled the ancient Egyptians to build canals, dykes and reservoirs, thus teaching them the science of river engineering. We have evidence of their ancient skill in the record that water communication between the Mediterranean and the Red Sea was opened some 600 years B. C. and continued several centuries.

The annual overflow, with its fertilizing deposit, obliterated all landmarks and made necessary the science of surveying and the registration of lands. The disputes naturally arising before they had learned to survey their lands and to register their titles led to the establishment of settled laws, to courts of justice and to the enforcement of judicial decisions. Thus, it has been remarked, the river was responsible for the foundation of social, legal, and political order. Perhaps these peculiar conditions, existing in the valley of the Nile as nowhere else in the world, may account for the fact that civilization first developed in Egypt.

Moreover, such a watercourse, running the length of the land, encouraged the art of boat-building and developed commerce. By affording easy communication it helped to unify

the various tribes along its banks and to compact them into a great nation. At a later period it made possible the transportation of stone hundreds of miles for architectural purposes.

## ANTIQUITY

Nothing so impresses the student of Egypt as the extreme antiquity of her civilization.

Apart from the stone record of the monuments, the principal source of information concerning Egyptian history is Manetho, an Egyptian priest, who lived in the third century before Christ, and wrote a history of his country in Greek; in which he introduced a list of its kings. This almost interminable list of names is commonly divided into families or dynasties, which again are subdivided into four periods.

By familiarizing himself with this division, which may be done in a moment, the traveller will be able to fix approximately in his mind the date of the supreme events in Egyptian history, and the age of the most important monuments, so far as they are known.

The first period is the *Old Empire;* the second, the *Middle Empire;* the third, the *New Empire;* the fourth, the *Late Egyptian,* followed by the Greek and Roman Period. The *Ancient Empire* comprises the first ten dynasties. The *Middle Empire* includes the eleventh to the seventeenth inclusive; the *New Empire,* the eighteenth to the thirty-first; the *Late Egyptian,* the twenty-fifth to the thirtieth. The Greek and Roman extends from the Conquest of Alexander to the Roman Conquest.

The history of Egypt as a nation begins with Menes, the first king of the first dynasty. The lists of Manetho, which have come down to us through Byzantine, Greek and Roman writers, are more or less confused and admit of different constructions. Egyptologists are not agreed as to the date of Menes. If we accept the judgment of Mariette, an excellent authority, we

will date his reign from 5004 B. C. The Museum Catalogue, however, makes it 3800 B. C.

The **Old Empire** extended from 3800 B. C. to about 2500 B. C., the great Pyramids of Gizeh having been built by Cheops, Chephren and Mycerinus of the Fourth Dynasty.

The **Middle Empire** had already attained some age when Abraham visited Egypt and Joseph was made Governor under one of the last of the Pharaohs of this period.

Many references have been made to the twelfth dynasty (Theban), and also to the Hyksos, or Shepherd, kings (thirteenth to the seventeenth dynasties). It should be remembered that all these belong to the *Middle Empire* and that the time was approximately from 2350 B. C. to 1600 B. C. The Hyksos kings oppressed Egypt for nearly five hundred years, and were the taskmasters of the Israelites.

**The New Empire** which began with the eighteenth dynasty dates from about 1600 B. C. The eighteenth, nineteenth and twentieth dynasties constituted its most brilliant epoch. To the eighteenth dynasty belonged King Thothmes III who has been called the Alexander of Egypt. He was the greatest soldier the land of the Nile ever produced and by his military genius made himself the master of the world. On the walls of Karnak he carved the names of 628 conquered nations and cities.

To the nineteenth dynasty belonged the great Seti I. and his greater son, Ramses II, renowned both as warrior and builder, the Sesostris of the Greeks. This Pharaoh is recognized as the great oppressor of the Israelites, while his son and successor, Meneptah, was probably the Pharaoh of the Exodus. This of course fixes the nineteenth dynasty as the time of Moses.

Many of you have seen the obelisk in Central Park, New York, the inscriptions on which are those of Thothmes III and Ramses II. And some of you will recall the sensation caused in the summer of 1881 by the discovery of a sepulchral chamber in the mountain chain west of Thebes, which yielded twenty royal mummies, among which were those of Thothmes III and

Ramses II. In the Museum of Gizeh at Cairo we shall see the faces of these very kings who flourished more than 3,000 years ago. There also we shall find the mummy of Seti I., and look upon the very lips which commanded that the male offspring of the Hebrews be put to death; from which doom his daughter, Thermuthis, the sister of Ramses the Great, saved the infant Moses. This, however, can only be surmised.

The **Late Egyptian Period** embraced the twenty-fourth to the thirtieth dynasties and included the Ethiopian and Persian conquest to about 350 B. C. followed by the Greek and Roman conquests, bringing us down to 30 B. C. and continued about 700 years, closing with the Roman rule.

These four periods, so briefly outlined, may serve as steps or stages to assist our historic imagination back to the remote antiquity when Egyptian history began.

Age is a relative thing. We Americans think the Declaration of Independence belongs to ancient history. In Rome, some years since, my attention was attracted by a crumbling wall, and I asked my guide its age: "That," said he, "is quite recent—built only about 700 years ago." I told him that if he would come to New York, I would show him a few ancient houses—some as much as a hundred years old. If we pilgrims from the youngest civilization to the oldest are to gain what the ministers call a "realizing sense" of what our eyes behold in Egypt, we must strengthen the wings of our imagination, and accustom them to longer flights, substituting millenniums for centuries.

When we visit the Holy Land, the manger at Bethlehem will seem to us far away on the dim horizon of history, but that date reaches only a little more than half-way to the cradle, floating among the rushes of the Nile; and the time of Moses does not reach half-way back to Menes the first king of Egypt. The Pyramids are nearly twice as old as the ten commandments. And when our wearied imagination alights on old Cheops, it must not rest there, but take another long flight back into the dimmer distance of a remoter past far beyond

Menes if it would reach the beginning of Egyptian civilization. Back of Egypt's first king was a prehistoric period when the land was divided into petty principalities, each of which was ruled by its own hereditary chieftain. During this prehistoric period there was progress through many ages, for when Egypt first appeared in history 7,000 years ago, it emerged with a highly developed civilization, as Minerva sprang full armed from the head of Jupiter. It is an astonishing fact that, unlike other peoples, we find in the case of the Egyptians no penumbra of barbarism between the darkness of savagery and the light of civilization.

At the building of the Great Pyramid, nearly six thousand years ago, Egypt possessed a written language, a grammar, a literature, a philosophical religion, a school of art, a knowledge of mathematics and of the mechanical arts, an established hierarchy and a social system.

Let us glance rapidly at some of these evidences of the advanced character of Egyptian civilization.

## RELIGION

Religion occupied a large place in the thought of this people, and the principle of life and the fact of death occupied a large place in their religion. This was quite natural, for Egypt itself was an oasis of life between two deserts of death, and the contrast was strong and sharp and constant.

The Egyptians always dedicated their temples to three gods. The first is the male principle, the second the female principle, and the third the offspring of the other two, the three deities being blended into one. "Jamblichus, a writer who lived at the end of the third century, represents the Egyptians as believing in one God, unique, universal, uncreated, existing from all eternity." He goes on to say that under this supreme deity there are other gods who personify his divine attributes. Thus Ammon is the hidden force in nature which brings all things into life. Imothis is the supreme intellect. Ptah is the creative essence, and Osiris is the good and beneficent deity pre-

siding over the abode of departed spirits. If Jamblichus is correct, monotheism would seem to have been at one time the foundation of the Egyptian religion, but confusion increases with investigation. Apparently the religious conceptions of the Egyptians varied in different periods, and in different parts of the empire during the same period, so that they may be said to have had a family of religions. There is considerable evidence that pantheism was the philosophical basis of all. They venerated the principle of life in its various manifestations, hence animal worship, in one city that of the sacred bull, in another that of the ibis, in another that of the crocodile, and in another that of the cat. Vegetable life also was a manifestation of deity. Hence the biting sarcasm of Juvenal's line:

"Oh sacred nation, whose gods grow in gardens!"

In some periods, the educated priests certainly had very noble conceptions of deity, ethically far superior to those of the Greeks; but the common people evidently practiced a gross and degrading idolatry.

Amelia B. Edwards, an excellent authority, finds in "totemism," which is common to all barbarous peoples, the origin of Egyptian animal worship in prehistoric times, before they attained civilization. In later ages, the educated priests developed from this origin a religious conception which reached monotheism, though not monotheism, pure and simple, like that of the Hebrews.

Our earliest knowledge of the Egyptians shows a clear conception of immortality, which profoundly influenced their art and their civilization. They divided man into several elements which would ultimately be reunited, hence the embalming of the body, which in the course of ages made Egypt one vast sepulchre. Dr. Birch, a cautious man, estimates that between 2,000 years before Christ and 700 years after, there were 420,000,000 corpses embalmed in Egypt. But since this estimate it has been discovered that embalming was practiced 2,000 years earlier, so that Miss Edwards places the total number of

mummies for 4,700 years at 731,000,000, nearly equal to one-half of the present population of the world. This estimate seems at first quite incredible, and yet it is based on reasonable data. A recent census of Egypt gives the population as nearly 10,000,000; and we are told that under the Ptolemies it was twice that number. The assumption that for the 4,700 years referred to, the population averaged between seven and eight millions would give Miss Edwards' total.

One of the elements of man which was separated from the body by death was the "Ka," which is now explained to represent the *life*. As there must needs be some dwelling-place for the "Ka" until the resurrection of the body, they produced images of the deceased, which were inhabited by the "Ka," and, that it might feel as much at home as possible, the image or statue was made to bear the closest resemblance to its human model; hence the development of Egyptian sculpture. The statements just made explain a fact otherwise difficult to understand that the most precious funereal statuettes were walled into the tombs never again to be looked upon.

## CULTURE

**Egyptian Art** may claim a priority over Grecian of more than three thousand years. That is, Egyptian art was as much older than Grecian as Grecian is older than American. The Egyptians were the teachers of the Greeks and the Italians; and well they might be, for the archaic work of the former was far superior to that of the latter, though the matured art of the Greeks far surpassed the best efforts of their Egyptian teachers.

The vast antiquity of Egyptian art is seen in the fact that the time of the great pyramid, or nearly six thousand years ago, marked not its beginning but its culmination. The drawing of that age is far better than that of several thousand years later in the time of Herodotus, for instance.

The **Architecture** of Egypt is chiefly characterized by its massiveness, which together with the dryness of the climate

accounts for its astonishing permanence. The temples and the tombs are the most notable examples of the architecture of the Egyptians, which, like their art, was inspired by their religion. The purpose of the pyramids was, for many ages, as much of a mystery as their origin, but it is now known that they were the tombs of kings, all of which belonged to the first ten dynasties, the period of the *Ancient Empire*. Cheops, the greatest, is composed, it is estimated, of 2,300,000 blocks of stone, each containing forty cubic feet, most of which were quarried on the opposite side of the river. The building of his tomb was a life-work of the king. When he ascended the throne, he began the construction of a small pyramid, which he called his "home," and to which he added up to the end of his reign.

When we reflect that Cleopatra and Mark Antony and Alexander the Great, and that Joseph and Jacob and Abraham once saw these very same pyramids and the sphinx which we are to see, these most tangible realities which have come down from the dim past help to make vividly real to us the historic personages who once looked on them and, like us, wondered at their age and origin.

The Sphinx is considered by Maspero the most ancient monument in Egypt, and is probably nearly or quite six thousand years old. Three times the drifting sand of the desert has been cleared away, revealing an inscription which disposes of the mystery so long attaching to it. It is now known to be an image of the god, Harmaku, a solar deity, and is intended to typify the dead sun come back to life each morning.

The astonishing multiplicity of Egyptian monuments can be appreciated only when we remember that vast numbers have been destroyed and great numbers have been exported. Some years ago, the eminent Egyptologist, M. Naville, assured me that for some purposes the British Museum was a better place to study Egyptology than Egypt itself.

Egyptian knowledge of the exact sciences, like mathematics and astronomy, was much greater than their acquaintance with

**Experimental Science,** the development of which awaited the Baconian method. For instance, we are told that the learned practitioners of Memphis and Thebes prescribed "raw meat, horrible mixtures of nitre, beer, milk, and blood boiled up and swallowed hot." The bile of certain fishes and the bones, fat, and skins of all kinds of unsavoury creatures, such as vultures, bats, lizards, and crocodiles, were among their choicest remedies, reminding one of Chinese practice at the present time. No wonder that there were many undertakers and embalmers.

The pyramids afford sufficient evidence that their builders understood practical **Geometry,** and could accurately calculate the bulk and weight of materials. A treatise on plane trigonometry has been found.

In **Astronomy** the Egyptians anticipated some great discoveries which we have considered modern. They understood the difference between the fixed stars and the planets, and knew that "the earth forms a part of the planetary system, and is subject to the same law of motion." In an inscription older than Abraham it is written that "the earth navigates the celestial ocean in like manner with the sun and the stars." Again in an ancient papyrus we read that Ptah, the primordial god, "moulded man, created the gods, made the sky, and formed the earth, *revolving in space*." When we remember that the Ptolemaic system of astronomy was once taught in Yale college, this anticipation of the Copernican system is indeed an astonishing illustration of the wisdom of the ancients.

Exploration of the mounds is rapidly enriching the world with illustrations of Egyptian **Literature.**

Hieroglyphics were once supposed to be a sort of picture writing, like a "rebus," to be guessed. But the discovery of the Rosetta stone showed them to be the alphabet of a written language no more difficult to read than Hebrew, and less difficult than Chinese.

Inscriptions, however numerous, do not constitute a literature. There cannot be a literature without books in some

form, and there cannot be a popular literature without a cheap material on which to write. This was afforded by papyrus, which the Egyptians learned to use 800 years before Abraham.

Egyptian literature was of the most varied character. It comprised works on morals, religion, education, science and magic, travels, stories, fables, heroic poems, love-songs, essays, hymns, dirges and rituals. Some of the Arabian Nights entertainments and some of Æsop's fables were borrowed from Egyptian literature; and we are using every day English words which came down from the same source, such as *alchemy*, *camel*, *cocoanut* and *gum*.

The teaching of their moral precepts is familiar. Permit a few examples. "Converse with the ignorant as freely as with the scholar, for the gates of knowledge should never be closed."

"Beware of giving pain by the words of thy mouth, and make not thyself to be feared."

"He who speaks evil, reaps evil."

"Ill-treat not thine inferior; respect the aged."

"Save not thine own life at the expense of the life of another."

The literature of the Egyptians shows that they were men of like passions with ourselves. Says Miss Edwards: "We had, I suppose, been so accustomed to think of the ancient Egyptians as mummies that we scarcely remembered they were men. Those mummies, it is true, had once been alive in a solemn, leathery, unsympathetic way, as become a people who were destined to be spiced, bandaged, and ultimately consigned to glass cases in modern museums. But as for an ancient Egyptian in love, chanting a sonnet to his mistress's eyebrow and accompanying himself on the lute, we should have blushed to think of him in connection with so trivial an occupation."

The following is from a love-song sung by a girl to her lover. Each strophe begins with an invocation to some flower. I will give but one.

"Oh flower of marjoram!
Fain would I be to thee as the garden in which I have planted flowers and sweet-smelling shrubs! the garden watered by pleasant runlets, and refreshed by the north breeze!
Here let us walk, oh my Beloved, hand in hand, our hearts filled with joy!
Better than food, better than drink, is it to behold thee,
To behold thee, and to behold thee again."

We all recognize the symptoms as genuine; it is the old story that is always new.

Inasmuch as the Egyptians come into long continued contact with foreigners on their own soil, their **Monuments and Mounds** throw much light on the early history of other peoples, particularly that of the Assyrians and Hebrews, and of the Canaanitish, Grecian and Italian tribes. We have time for a single illustration only, one bearing on the Scriptural story of the bondage of Israel.

We are told in the first chapter of Exodus that the children of Israel "built for Pharaoh treasure-cities, Pithom and Raamses." The former has been identified and excavated by M. Naville, working under the auspices of the Egypt Exploration Fund, the treasury of which is supplied by both English and American contributions.

Again in the first chapter of Exodus we read, "and the Egyptians made the children of Israel to serve with rigour; and they made their lives bitter with hard bondage, in mortar and in brick." It was the common custom for the Egyptians to lay brick not in mortar but in mud, which dries immediately and holds tenaciously. Now it is an interesting fact that M. Naville found the brick of the ancient city of Pithom laid in mortar, not mud.

You remember that at first straw was furnished the Israelites to mix with their brick, but later they were refused straw and bidden to gather it for themselves, though nought of their tale of brick was diminished. So they went up and down and collected "stubble," we are told, to mix with the clay. The

word translated "stubble" is the word for a kind of reed which grows to this day in that part of Egypt.

After 2,000 years those very bricks are brought to the light; and mark what the explorer found. M. Naville tells us that the lower courses of the massive cellar walls of Pythom were laid with brick mixed with chopped straw, but higher up the straw disappears, and the brick were found to be made of clay mixed with the reeds, which still grow in the bottom of the old Pharaonic canal; and still higher, after the reeds had been exhausted, the uppermost courses were found to have been laid with brick made of Nile mud without any binding substance whatever.

What a curious and striking confirmation of the story of the oppression told in Holy Writ!

Many other testimonies from the monuments might be given but this must suffice.

We may congratulate ourselves that we are to visit Egypt before modern enterprise has quickened to new life this land of the dead past.

The Egyptian peasant, as he laboriously lifts water from the great river by means of the same appliances which his ancestors used, thousands of years ago, still sings the same refrain which they sang. But soon modern engineering will distribute the bounty of the life-giving Nile after the most approved methods of modern science, and the song of the water-drawer will be lost with his occupation.

Modern civilization has a marvellous transforming power which during the twentieth century is destined to quicken the Orient with new life. It is our good fortune to visit it when the coming metamorphosis is only just begun.

# II—LOWER EGYPT

## PRESENT GOVERNMENT

ON February 28, 1922, the former Sultan, Achmed Fuad, was crowned king, with the title Fuad I. England, upon the advice of Lord Curzon and Lord Allenby, and with the reluctant consent of the British Parliament, withdrew her protectorate and Egypt became an independent sovereign state, with her own king, ministry, foreign relationships, taxes, money, commerce and general administration.

England, however, preserved certain privileges as regards the control of the Suez Canal and of the Sudan, and the right to assume directorship, if the lives and property of foreigners were menaced. England also will have a predominant share of Egyptian commerce in view of her large investments.

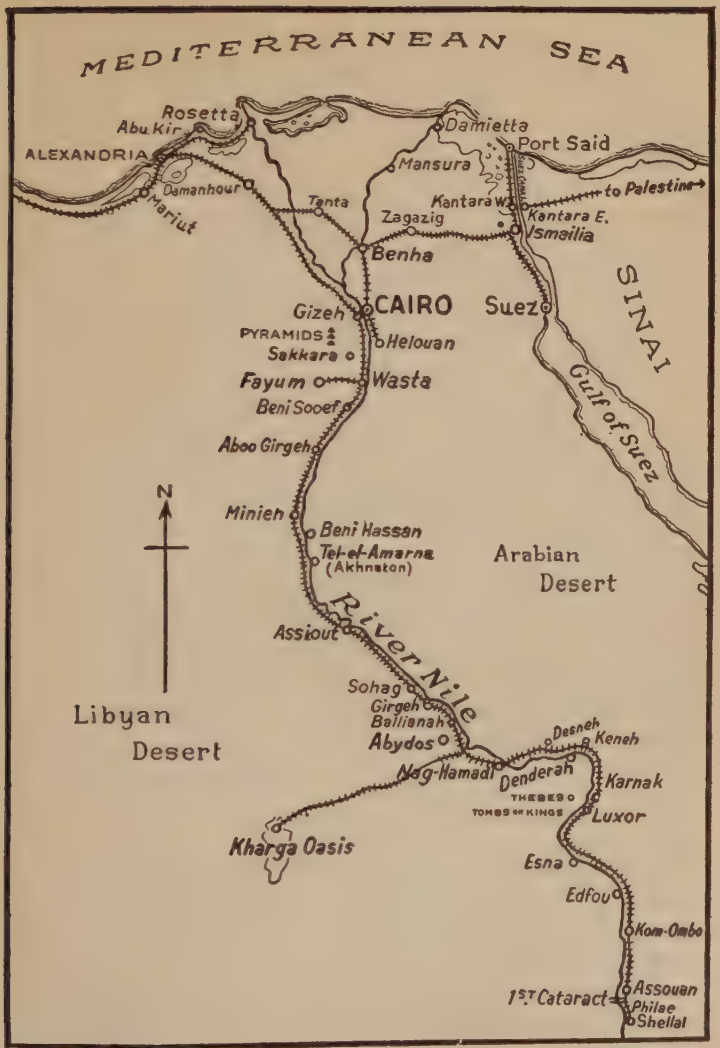
The International Court, formerly composed of thirteen European powers and the United States, will be reconstructed under the Egyptian Government. The rights of foreigners will presumably be safeguarded by the Egyptian Courts.

The total area, including the Lybian Desert, is about 350,000 square miles. The fertile Nile region, covering 12,226 square miles, extends as far as the Wadi Halfa and varies from one-half mile to fourteen miles in breadth.

Under the Ptolemies there were supposed to be 25,000,000 inhabitants, but in 1798 Napoleon found only 2,500,000. The estimated population (1921) is 13,387,000, the unusual density of about 1,400 persons to the square mile for the fertile Nile area. Scarcely 10 per cent. can read and write.

In normal years the number of pleasure and health seekers averages upwards of 10,000 annually, who spend not less than $7,000,000.

The Government has become increasingly antagonistic to Great Britain and has demanded that it evacuate the Suez Canal and the Sudan. A series of outrages culminated in the assassination in November, 1924, of Gen. Sir Lee Stack, the

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OUTLINE MAP OF EGYPT

Sirdar of the British Army. Great Britain immediately made an ultimatum demanding an apology, £500,000 damages, the withdrawal of Egyptian troops from the Sudan, and a prohibition of political demonstrations. Zaghlul Pasha refused, but was forced to resign, and his successor, Ahmed Ziwar Pasha, accepted the conditions in full. Egypt is to appeal to the League of Nations, but Great Britain has served notice that it considered this purely a domestic question, and hence would not accept League decisions. It is evident that force is the only argument the Oriental mind can understand.

The land furnishes two and sometimes three crops a season owing to effective irrigation, the water being lifted by the *shadoofs*, worked by a man, or by the *sakieh* worked by oxen, and in some instances by modern pumps. The immense labour and expense of irrigation may be judged from the fact that it takes about four hundred tons of water to irrigate one acre once, and it must be thus saturated four or five times a season.

The new dam at Assuan, holding about a billion tons of water, will give additional irrigation to 1,600,000 acres and will increase the earning power of Egypt by about $40,000,000 annually, which is more than the entire cost of the dam.

The climate is very dry and tonic, making a favourite winter and spring resort. Only an inch and a half of rain falls at Cairo annually, while at Luxor it rarely rains. The average of winter temperatures is sixty-two degrees Fahrenheit, making it an ideal winter abode.

## ALEXANDRIA

We first set foot on the sacred soil of Egypt at Alexandria. It was intended by its founder to be the capital of the world. It was the meeting-place of four great civilizations :—the Oriental, the Greek, the Roman and the Hebrew. Its high culture was Greek, but it interested itself in all other intellectual developments. Jews were numerous, for the policy of Alexander was to attract as many of them as possible from Jerusalem and Macedonia, and to give them great political privileges.

It became the seat of some of the most famous schools known in history. The Library founded by Ptolemy Lagus had its home in the Serapeum. Alexandria was the home of Ptolemy, whose system of astronomy bears his name; of Philo the philosopher, whose writings Paul had studied; of Cleopatra VI, the daughter of Auletes and the last of the Cleopatras,—the one who governed Egypt twenty-two years; of Hypatia, the famous lecturer before the Neo-Platonic school, whom Charles Kingsley has immortalized; of Apollos and Barnabas, the companion of Paul in his journeys; and greatest of all, the home of Mark, the Author of the second Gospel.

Here was made the Septuagint Greek translation of the Hebrew Bible,—the translation used by Him of whom it was said, "Out of Egypt have I called My Son."

Alexandria was the pride of the great conqueror who founded it 332 B. C. The material from which it was constructed was brought from the ruins of Memphis. Travellers are accustomed to make an excursion from Alexandria to the "Sarcophagus of Cleopatra." There is as much evidence that our mother Eve was buried in that marble coffin, as was the Greek beauty, who bewitched Anthony and Cæsar.

The tomb of Alexander is discovered in this region regularly every two or three years. There is nothing unreasonable in this, for Curtius X: 31 and Ælion, Varia-Historia XII: 64 bear testimony that Ptolemy Lagus brought his body to Memphis, and a few years afterwards removed it to Alexandria.

## SCENES OF INTEREST

In approaching ALEXANDRIA, the first object that is visible is the **Phare.** This is the direct descendant of the earliest lighthouse in the world, the Pharos tower, built in the reign of Ptolemy II, Philadelphus. It was nearly six hundred feet high, and its summit was illumined every night with great fires, to serve as a beacon-light for mariners all along the coast. This tower was regarded as one of the wonders of the world, and was evidently most substantially built, as, in spite of several

WELL OF THE VIRGIN, HELIOPOLIS

TWO VIEWS OF THE NILE AT ALEXANDRIA

POMPEY'S PILLAR

IN THE DESERT HILLS, EGYPT

destructive earthquakes, it remained standing until the fourteenth century A. D.

**Modern Alexandria** is quite as European as Egyptian in appearance, having 46,000 Europeans out of a total population of 444,617. It is the commercial port, not only of Egypt, but of a large part of North Africa. It has fine stone-paved streets, broad avenues, modern business buildings and abundant evidences of growing wealth.

The **Place Mehemet Ali** is a long Square, handsomely ornamented with trees, containing the equestrian statue of this powerful ruler, who did so much for present-day Egypt. The statue is sixteen feet high, mounted on a pedestal of twenty feet.

During the uprising of Arabi, this was the scene of a massacre of Europeans on July 11, 1882, which was the occasion of England's entering Egypt.

There is little of interest to the tourist, unless we except the fine red monolith called **Pompey's Pillar.** In reality, it has no historical relation to Pompey, but was erected in honour of Diocletian. The statue on the summit has long since disappeared. The shaft is a single block of red granite, eighty-nine feet high, which was brought from Upper Egypt.

**The Egyptian Burial-Place,** discovered in 1900, is the largest and most elaborate Alexandrian catacomb, originally built for some wealthy Egyptian and his family, living about 200 A. D.

The **Museum of Græco-Roman Antiquities** is interesting to antiquarians and has some fine specimens including a colossal marble *Statue of Hercules;* a small portrait of *Alexander the Great* (29); some *Figures of girls* noted for delicacy of form and fine colouring (1435 and 1436); a life size *Figure of Apis* in granite (370); *Bas-relief* of harper and singing-women; and a marble torso and marble head of *Hercules* (H and J in Room 16).

To the south of Alexandria is **Lake Mareotis,** a shallow body of water covering what was once a hundred thousand

acres of fine cultivable soil. It was the result of the effort of the English in 1801 to destroy the fresh water supply of Alexandria, during its occupation by the troops of Napoleon. The English are paying dearly for this act of folly, as this salt lake would soon overflow enormous tracts of the Nile Valley, were it not for the fact that over a million tons of water are pumped back into the Mediterranean every twenty-four hours.

**Ramleh** is the residence suburb east of Alexandria situated on the Mediterranean. It is connected by a line of railway which enables hundreds of Alexandria's business men to reside here.

The only town of any size between Alexandria and Cairo is **Damanhur,** with 47,000 inhabitants. But the journey will be most engrossing, on account of the constant panorama of village and rural life, as well as of the novel Oriental scenes peculiar to Egypt.

## CAIRO

CAIRO is a city of about 790,000 people, of whom 50,000 are Europeans. It was founded 969 A. D. by Fatimite Caliphs. It has been the scene of romantic and heroic exploits, in which such conquerors as Saladin, Harum-al-Rashid and Napoleon have figured. As the largest city in Africa it is a very congress of nationalities and types, and the resort of savants, antiquarians and students. It is undoubtedly the most varied and fascinating city on the globe. It furnishes unlimited opportunities of seeing Oriental life and environment, and at the same time, travellers can live at unsurpassed modern hotels, amid luxurious Oriental surroundings that are unique and delightful.

The fact that Cairo is a military city, with English soldiers, Arab lancers, Soudanese infantry and Egyptian cavalry, all in a picturesque variety of uniforms, adds not a little to the kaleidoscopic effect of the city streets.

## SCENES OF INTEREST

The Arabian name of Cairo is Masr-el-Kahira. The common people call it Masr. It is situated on the east bank of the Nile, twelve miles above the apex of the Delta, 130 miles by rail from Alexandria, and eighty miles west of Suez. It is built partly on the plain, and partly on the lower slope of the rocky range of Mokattam, on a spur of which stands the **Citadel**, 250 feet above the level of the town. The prospect from the ramparts of this fortress is one of great magnificence and beauty, and is therefore one of the first places that will be visited. Below lies the city with its strongly built walls and lofty towers, its gardens and squares, its palaces and mosques, in all the beauty of their delicately carved domes and minarets covered with fantastic tracery. Here one may see the port of Boulak, there the palace and gardens of Shoubra, yonder the broad river Nile with the Island of Roda and the Valley of the Nile dotted with groups of trees. On the west horizon are the Pyramids, on the west are fields and gardens and villas, on the east the barren cliffs of Mokattam backed by an ocean of sand.

Within its walls Cairo occupies a site about seven miles in circumference. During the reign of Ismail it was extended, especially towards the river, so as to make a circle of eight or nine miles. Its improvement has kept pace with its extension. New streets have been cut through the more crowded districts, and the Ezbekiya, the principal square of the city, which formerly was allowed to lie waste, has been transformed into public gardens; while buildings of considerable pretensions have sprung up in the neighbourhood.

Next to the Citadel in importance are the **Mosques**. If, as is said, there are 400 of them, many must be in ruins. The Mosque of Tulun, founded in 379 A. D., exhibits ancient specimens of the pointed arch. The Mosque of Sultan Hakim, the fanatical patron of the Druses, was founded in 1003 A. D. The Mosques most worthy of a visit are Amru in Old Cairo, el Akbar, el Hassunen, and el Azhar,—the Moslem University.

Tickets may be obtained from the hotel porter, but these will not always secure admission to el Azhar.

The principal features of a mosque are an open court with a fountain in the middle used by the Moslems for ablution,—a necessary preliminary to Moslem worship. The most sacred part of the building, which corresponds to the Choir of a Catholic Cathedral, is usually screened off from the rest of the building, and contains the tomb of the founder. In the centre of this sanctuary is the pulpit and the niche showing the direction of Mecca.

The most important of all the mosques of Cairo is that of **Sultan Hassan** near the Citadel. The better one becomes acquainted with this Mosque the more he loses his affection for the others. Its quaint sublimity never fails to be impressive. Here better than anywhere else one feels the spirit of Old Cairo. Coming through a dark passage into the great court, one is suddenly caught up by an inspiration peculiar to the place. The path leads over the broken tesselations of the pavement, up a mass of masonry browned and crumbling by time. In the centre of the court, supported on eight stone columns, a beautiful dome of wood broods over a cistern of water, never at rest, but ceaselessly throbbing with the glint of the gray walls. Still more attractive is the frieze of Arabic characters which try to remind the visitor that Sultan Hassan, though dead, is still saying:—"This building is dedicated to Allah the Merciful, the Compassionate." This embroidery in wood, is dark, delicate and rare.

We have only reached the entrance of the Holy of Holies, which is beyond the pulpit and the Mecca wall, where lies, under the great height of the dome, the Tomb of the founder. No direct ray of sunlight ever penetrates this sacred place to heighten the lustre of the polished marble sarcophagus, with its pomegranate flowering of stone, but the mullioned windows, cut ten feet thick in the walls, allow indirect rays of the searching sun to stream in upon the side walls. Over each of the three recesses a deep blue circle of turquoise seems to catch

CAIRO
Scale 1: 27 548
English Miles
Kilomètres
Tramways thus
BÛLAK
CENTRAL OR PRINCIPAL RAILWAY STA.
ABBASIYA STA. (Port Limoun)
ISMAILIYA CANAL
Shepheard's Hotel
American Mission
Khedivial Club
Hotel Bristol
Esbekiya Gardens
Bourse
Victoria Hospital
German Cons
Opera Ho
Post Office
Internal Tribunal
Savoy Hotel
Hotel du Nil
Coptic Ch.
Rom. Cath. Ch.
Barkûkiya
Mosque Moh-en-Nasîn
Mosque el-Hâkim
Mosque of Hasanên
Mosque el-Ghûri
Mosque el-Azhar
Mosq. el-Muayyad
Mel-Fâkihani
Babez Zuwêla
Mel-Burdêni
Mosque of Ibrâhîm Agha (Ak Sûnkur)
Mosque of Rifaiya
Mosq. of Sultan Hasan
Citadel
M. of Sultân Kalaun
Mosque of Tulûn
MIDAN STA.
Bab el-Karâfa
Tombs of the Mamelukes
Gebel Mokattam
SHEKH MORAWIG STATION
Ancient Aqueduct
RAILWAY TO HELWAN
RAILWAY TO ABBASIYA
Mosque of Amru
OLD CAIRO (Masr el-Atika)
OLD AQUEDUCT
Kasr el Aim Hospital
Kasr el Aim Mosque
Pal. of the Khedive's Mother
Pal. of Kasr Ali
SEIDEH ZEINAB STA.
Mosque of Seideh Zeinab
Pal. of Ibrahim Pasha
Kasr ed-Dubara
British Consul General
Ismailiya Palace
Barracks
Kasr en-Nil
BAB EL LUK STATION
Khedives Palace
Arab Museum & Khedivial Library
Pal. of Derb el Gamanûs
EL HILMIYA
Mosque of Tulûn
New Museum
RIVER NILE
ISLAND OF ROÇA
Slaughter house
Mosque of ez Zahir
Mohammedan Cemetery
Wind Tombs of the Khalifs

the glory of the sky. Under the lower windows, and above the panels of the marble and alabaster, a frieze of wood reaches round the walls in strange Arabic letters, writhing in snake-like segments. The effect is mysterious. The religious spirit breathed here defies analysis. There is a beauty even in decay. One feels here the presence of a silent hidden Demolisher, and though he may be Love, he is also Law.

One of the most interesting places to visit is the **University el-Azhar,** "the splendid," which is the great official University of Mohammedanism. It was founded in 975, and is perhaps the oldest university now existing.

The original ground plan, in the form of a rectangle, may still be traced. The central part of the sanctuary, with its cupolas, is a part of the first structure, and the characteristic ornamentation is well worth noting. During the successive centuries the various rulers of Egypt have enlarged this Mosque, to a great extent reproducing the old style of architecture.

In the interior is the large Mosque-court which is enclosed by an arcade ornamented in Persian style. Adjacent to the Court is the Sanctuary with nine aisles and 140 marble columns, the entire area being 3,600 square yards.

The various compartments are used by students from different countries such as Algeria, Morocco, Nubia, and others. One section is for students from the holy city of Mecca, and another for blind students. The four great doctrinal schools of the Mohammedans are here represented. The attendance in former years was largely in excess of the present number, but there are still about 10,000 students and 400 teachers. Not only the Koran is taught, which is the text-book of the juvenile students, but also the Arabic grammar, literature, philosophy, logic and jurisprudence, the course varying from three to six years.

The University is richly endowed, owing to the fact that few Mohammedans of wealth fail to remember it in their wills, and hence no scholar is compelled to pay tuition. The teachers get small pay with liberal allowances of food, most of them

being engaged in copying books, or in some other outside employment having a salary attached.

The method of teaching is almost wholly in training the memory, there being nothing to develop independence of thought. As a consequence, there is no original work done, and no advancement made.

There is a strictly democratic spirit prevailing among the students, the son of an official sitting side by side with the scantily attired son of a peasant. Over a thousand charity scholars live constantly at the University, about 900 loaves of bread being daily distributed among them.

**The Tombs of the Caliphs** are elaborate mausolea constructed between the thirteenth and sixteenth centuries. They were originally richly endowed and had a large staff of attendants, but in recent years they have gradually fallen into decay.

The most important is the TOMB MOSQUE OF SULTAN BARKUK, with two minarets and a fine dome. The entire ground plan is 240 feet square. It is an elaborate building with a number of corridors, prayer niches and sanctuaries, with rooms for the dead opening upon a large inner quadrangle. It is one of the most perfect examples of pure Arabian architecture anywhere to be found.

The TOMB MOSQUE OF KAIT BEY, built 1463, is also a fine specimen of the Caliph Tombs. It is notable for its slender minaret, 135 feet high, its lofty noble dome and its stalactite ornamentation.

From the Tombs it is convenient to visit the WIND-MILL HILL, which affords a fine view of the city and all the surrounding region.

**The Island of Roda.**—According to tradition, this Island is the place where Moses was found among the bulrushes. It can easily be reached by a fine automobile road crossing the Bridge. It contains a garden belonging to the heirs of Hasan Pasha.

At the south end is the old Nilometer, dating from 716 A. D., which is in the form of a well, sixteen feet square with an

octagonal column in the centre inscribed with Arabic measurements, the Arabic ell being twenty-one and one-third inches long. When the Nile is at its lowest ebb it covers seven ells, and when it rises to about fifteen ells, a public announcement is made that the height necessary for general irrigation has been reached. This event is celebrated with popular demonstrations of rejoicing.

**Old Cairo** contains comparatively little of interest save the ancient Coptic Church of Abu Sergeh (St. Sergius) and the Mosque of Amru.

## THE EGYPTIAN MUSEUM

The following, taken from the Catalogue of 1922, makes reference to the more noteworthy objects of interest. We advise all who visit the Museum to purchase (for a trifling sum) the small Museum catalogue called "A Brief Description of the Principal Monuments of the Egyptian Museum." It will also help visitors at the Museum to know that the numbers attached to objects which are considered most important, *are underlined in red.*

The EGYPTIAN MUSEUM, which formerly was at Gizeh, is now located not far from the Great Nile Bridge. It is a fine building in the Græco-Roman style and cost about a million dollars. In order to gain an intelligent understanding of the monuments of Egypt, repeated visits to the Museum will be necessary. Open every day except Friday and official holidays. From November 1 to May 1, the hours are from 9 A. M. to 4 : 30 P. M., and the admission is five piastres. From May 1 to November 1, the hours are from 9 A. M. to 1 P. M., and the admission is one piastre.

The Museum is a monument to the untiring energy and unselfishness of two magnificent men : Auguste Ferdinand Mariette and Easton Camfille Charles Maspero. Mariette's death came so soon that the dream of his life was not realized. He had no place for the storage of the priceless relics of antiquity he had discovered, and many of them had to be buried again under the sand where they were found. The work was vigorously resumed by M. Maspero, and his successor, M. Eugene

Grebaut, and the result is that a magnificent new building is open for Egypt's wonderful antiquities. The Director since 1914 is P. Lacau.

No description can give any adequate idea of their immense value as sources of information respecting the advanced civilization of ancient Egypt.

On entering the Museum the visitor first comes into the Vestibule, and from there into the various Halls, Galleries and Rooms with their multiplied treasures, in approximately the order indicated herewith.

VESTIBULE: Note Exhibits 1, 2, 3, and 4.

PORTICO: 6, 9. Two wooden boats used at funeral of Senusert II.

CENTRAL HALL: 626. Small black granite pyramid which formed summit of pyramid built by Amen. 627. Paintings on plaster in palace of Akhenaten. 38–48. Leather tent protecting mummy of queen. 610. Limestone group representing Amenhotep III; Queen Thyi and three daughters. 619 and 620. Stone coffins of Thothmes I and daughter. 635. Remains of chapel basement of Queen Hatshepsut at Karnak.

GREAT GALLERY (West Wing): 44. Sarcophagus of Khufu-ankh, decorated like a house. 34. Sarcophagus of Dega with painted objects needed by dead man. 38. Huge wooden coffin made for Amen-mhat. Note also 149, 158, 180, 136 E, 66.

GALLERY A: 119 A. B. Two alabaster Libation tables.

ROOM B: 134, 135. Granite columns amid palm-trees. 157. Alabaster of King Menkre who built Third pyramid at Gizeh. 1141. Magnificent statue of scribe with inlaid eyes. 138. Fine statue of King Chephren, who built Second pyramid at Gizeh. 140. Celebrated ancient wooden statue known as the Scheikh-el-Beled, or "Chief Man."

ROOM D: Note numbers 223, 224, 225, 230, 231, 233, and 239.

GALLERY A: 91 to 94. A Pharaoh striking prisoner.

PORTICO E: *Monuments of Middle Empire.* Note 280, 284 and 287.

ROOM G: 300. Funeral chamber from Thebes. Note also 301, 307.

GALLERY J: 507. Four sphinxes, attributed to first Shepherd Kings. 508. Double statue of King Psusennes.

ROOM I: *New Empire.* 400. Beautiful statue of Thothmes III, the greatest Egyptian conqueror. 407. Triumphal stela of Amenhotep III. 420. Large stela from Karnak with inscribed poem of Thothmes' victories. Note also 426, 428, 445, 446, 452, 459, 461, 476, 477.

GALLERY J: 500. Black granite group of Sen-nefer, Governor of Thebes and family. Hundreds of statues from the temple of Mut at Karnak.

GALLERY K: Note 551, 559, 561, 562.

ROOM L: 590, 591. Two sacred boats from Memphis.

SOUTH PORTICO: 595. Pink granite group of Ramses II, with Isis and Hathor. 599. Large stela commemorating victories of Amenhotep II, including campaign in Palestine, with the words, "Israel is crushed."

GALLERY M: 654. Black granite coffin of Khai in gala costume. 660 (Table of Sakkara). Note 664, 655.

ROOM O: *New Empire.* 724. Alabaster statue of Seti I. 728. Parts of sanctuary of Ramses II. 765. Pink granite group showing gods crowning Ramses III. Note 741, 768, 769.

ROOM Q: 790–797. Shrines for statues of gods, and sacred animals. 791. Statue of the goddess Thueris, patroness of women. 854. Priests' prayer table, for reciting prayers for the dead. Note 855, 856, 857.

ROOM T: Monuments of Greek and Roman period. 980, 983. Copies of priests' degree in Canopus, describing honours of Ptolemy III, analogous to the Rosetta Stone with three languages giving key to hieroglyphics. Note 694, 1003.

ROOM V: Coptic remains with friezes; funeral of stelæ; limestone pulpit, etc.

LARGE GALLERY (East Wing): Displaying sarcophagi in wood and stone. 1294. Coffin of the dwarf Zed-her.

GALLERY 10: 1220. Painting on plaster of Virgin and

Child. Glass Case G. Remains found in Nubia. Case E. Statuettes of kings and queens of Ethiopia. Case D. Phœnician vases, etc.

Room S: Monuments from a temple of Ethiopia. 937, 938. Historic accounts of Ethiopian kings in struggle against Egypt. 941. Stela recording victories over the tribes of the Sudan. 930. Alabaster statue of Queen Amenartis.

Gallery N: Statues from Karnak. 704. Lid of sarcophagus of the sacred ram. 682. Two arms of a statue of Ramses II from Luxor. 675. Granite head of Ramses II.

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At northern extremity of Gallery N the staircase ascends to the Upper Floor. At the turn of staircase is a bust of Ismail Pasha, Khedive of Egypt, who helped start the Museum.

## UPPER FLOOR

**The Royal Mummies.**—Galleries M and K contain the royal mummies, many of which were discovered in 1881, and others as late as 1898. The story of the finding of these mummies is not without its humorous side. It seems that an Arab called Ahmed, still known at Luxor as the "tomb-robber," while digging with his companions near the "Tombs of the Kings," struck upon a shaft which Ahmed descended, and saw at once that he had hit upon vast treasures, which meant for him untold wealth. To conceal the discovery from his companions, he called upon them in an excited voice to haul him to the surface, and there declared to them that he had seen an evil spirit. Ahmed, thinking to give additional colour to this story about a spirit,—which was supposed to manifest its presence by an intolerable stench,—one night threw a donkey down the shaft. In a few days every one in the neighbourhood was confident that an evil spirit dwelt at the bottom of that

shaft, and of course Ahmed had the monopoly of the lucrative antiquities. He gradually disposed of the rich treasures to foreign visitors.

This soon aroused the suspicions of the Egyptologists Brugsch Bey and M. de Maspero. To them Ahmed was betrayed by his brother, and notwithstanding the sweltering heat of the summer, they made the journey to Thebes and were conducted to the spot. Brugsch Bey has described his estimate of the discovery in the following language:—"My astonishment was so overpowering that I scarcely knew whether I was awake or was only in a mocking dream. Resting on a coffin in order to recover from my intense excitement, I mechanically cast my eyes over the coffin-lid, and distinctly saw the name of Seti I, the father of Ramses II, both belonging to the nineteenth dynasty. A few steps further on, in a simple wooden coffin, with his hands crossed on his breast, lay Ramses II. The farther I advanced, the greater the wealth displayed: thirty-six coffins, all belonging to kings or queens, princes or princesses."

Galleries M and K: 3894. Aahmes I (18th dynasty) drove out the Hykosos from Egypt. 3874. Amenhotep I in his coffin. 3869. Ramses III with linen only partly removed on his face. 3879. Menephtah, successor of Ramses II, erroneously believed to be the Pharaoh of the Exodus. 3875. Seti I, father of Ramses II. Although the skin is blackened the impression is of a noble dignity. 3872, 3892. Enormous wood coffins of two queens (of 18th dynasty).

In Gallery K coffins of priests. 3858. Coffin of Queen Nozemit, inlaid with enamel. 3853. Coffin with mummy of Queen Matkara and her baby daughter.

Room L: Jewels and valuable articles. Case 24. Vases and sacred vessels in silver. Case 23. Necklaces and handles of vases. Ptolemaic period. 4125. Ornament in gold and pearls. Case 22. Sacred vases, chains, etc., in silver. Cases 20 and 21. Jewels and ornaments for mummies. Cases 16, 17, 18, 19. Jewels, amulets, rings and earrings. Case 15.

Royal jewels of Ramses III, Ramses XII, etc. Cases 1 and 2. Jewels of the Ancient Empire. Case 3. Fine falcon's head with eyes of obsidian. Cases 4, 5, 6, 7. Jewels from tombs of princesses (12th dynasty). Case 8. Crown, necklace and mirror of princess. Case 9. Jewels of Middle Empire. Case 10. Articles of gold, silver and precious stones found in the tomb of Queen Aahhotep. Cases 13, 14. Crown and jewels of Queen Thyi and Queen Tausert. Case 25. Greek and Roman jewels and ornaments.

NORTH BALCONY: 3873. Mummies and ornaments of Queen Thyi and family. 3613, etc. Funeral furniture. Case H. Armchairs, small chariot, etc. Case G. 3614. Osiris as the symbol of the resurrection.

ROOM O: Mummies and painted portraits of Greek and Roman period.

GALLERY N: Domestic furniture.

ROOM P: Religious monuments, statues of divinities and sacred emblems.

ROOM Q: Drawings and sculpture.

GALLERY N: Linen and cloth materials, carpets, etc.; some being 3,800 years old.

PORTICO R: Writing tablets and tools.

ROOM S: Egyptian manuscripts on papyrus including part of the Book of the Dead.

ROOM U: Products of art and industry, furniture, musical instruments, games, weapons, agricultural instruments, etc.

GALLERY T: Collection of scarabs; basket work; enamel and glass objects, etc.

ROOM V: Greek and Roman specimens of seals, statues, vases, glass specimens, pottery, lamps, etc.

ROOM X: Coptic objects. Vases, lamps, religious crosses, censers, tools, utensils, ornaments, panels, embroideries, etc.

SOUTHERN BALCONY: Coffin of a prince of Asyut with attendants, soldiers, etc. Part of triumphal car of Thothmes IV; statues of blue enamel, ivory, glass, etc.

GREAT GALLERY: Mummies of priests; tomb decorations.

GALLERY OF NATURAL HISTORY: Mummies of animals; flowers; seeds; corn (which, however, will not germinate).

ROOM B: Pre-historic relics; drawings, flint daggers, vases, etc.

GALLERY A, E, J: Coffins from the eleventh dynasty to Roman period.

ROOM C: Coffins of Old and Middle Empire.

ROOM D: Funeral furniture of Old and Middle Empires.

ROOM F: Funeral furniture, etc.

ROOM G: Funeral objects from the New Empire to the Ptolemaic period.

ROOMS H AND I: Objects found in Theban tombs.

## HELIOPOLIS

The trip to Heliopolis can be made by auto over a fine road, or by connecting trolley in twenty-five minutes. It is a modern town with a palatial hotel.

Heliopolis is the ON of the Bible, where Joseph found the daughter of the High Priest (Gen. 41 : 45, 50; 46 : 20). From here came originally the Obelisk of Central Park, New York, and its mate, now on the Thames embankment. Fifteen hundred years after their erection they were taken by Cleopatra to Alexandria, from whence they were brought to their present location.

There still remains at Heliopolis the most ancient of all existing obelisks, and, excepting the one at Luxor erected by Queen Hatasu, perhaps the most beautiful of all the obelisks. It was built by the order of Usertesen I of the twelfth dynasty, in the time of Abraham, at least four thousand years ago. Under its shadow Plato and Jeremiah sat, and we know not how many times Joseph met Asenath by moonlight alone. It is now about the only landmark left of a great seat of learning, on the borders of the Land of Goshen. It was the Baalbek of the Romans, the On and Beth-Shemesh of the Hebrews. (See Jer. 43 : 13 "the city of the Sun.")

The MOKATTAM HILLS, giving a most remarkable view of Cairo, the valley of the Nile and the surrounding deserts, are worth a visit, as well as the LITTLE PETRIFIED FOREST and an OSTRICH FARM not far away.

## MEMPHIS

The best way of reaching Memphis is by auto, and it is possible to make the entire trip in half a day. Auto parties are made up at Thos. Cook's, or at the American Express. The entire expense is less than five dollars, and the trip is highly recommended.

Memphis occupied a region now hard to define. During the Ptolemaic period, it was to the Greeks what Cairo is to us now. It was a remarkable type of Old Egypt, and vied with Babylon in being the most magnificent city in the world. Its religious festivities, especially those of Apis, attracted crowds of pilgrims at certain seasons of the year and its commerce invited foreign merchants from every race of the ancient world. Its history is connected with that of Menes, the first historic King of Egypt, who is said to have turned the Nile from its course and to have built the city on new-made land (Herodotus II: 99, Rawlinson's Edition). Here too reigned Cheops the builder of the Great Pyramid.

Memphis was the Noph of the Bible (Isa. 19: 13; Jer. 2: 16; Ezek. 30: 13, 16, also Hosea 9: 6). Noph seems to mean "the abode of the good" or "the tomb of the good man," *i. e.*, Osiris. On the Greek coins it is called Memphis. It was celebrated for the worship of the god Ptah, "the creative power," represented on the monuments as holding before him with both hands the Nilometer, the emblem of fertility.

The pyramids belong to the era of Memphis. They are all on the west side of the Nile from Abu Roash, a little to the northwest of Cairo, to Meidum about forty miles to the south. In a southwest direction about twenty-five miles further are the pyramids of Hawara and Biahmu in the Fayoum. Lepsius has counted sixty-seven pyramids in this direction, but some of them are very small and of doubtful character.

Passing through the village of Mit Rahineh, after leaving Bedrashen, we come to the **Colossal Statues of Ramses II** which once stood at the entrance of the temple. They are most impressive, the one being twenty-five feet and the other forty-two feet in length, and are of excellent workmanship.

The great **Necropolis of Sakkara** is four and one-third miles long and a quarter of a mile broad, and has a vast variety of sepulchral monuments. The following are the most interesting and important:

The **Step Pyramid** goes back to King Zoser of the third dynasty, and hence is one of the oldest surviving monuments of the past. It consists of six steps or stages with a combined height of 196 feet.

The **Tombs of Apis** form the most magnificent structure of ancient Memphis, and indeed of Lower Egypt. Here the sacred bull of the god Ptah was embalmed and interred with great ceremony. Gradually one gallery after another was added until the aggregate of 1,040 feet was reached, the gallery being about ten feet wide and seventeen and one-half high,—all of it hewn out of the solid rock. All along the various corridors and recesses may be seen the huge sarcophagi of the mummied bulls of Apis, each coffin averaging thirteen feet in length, seven feet in width and eleven feet in height, and weighing no less than sixty-five tons.

The **Mastaba of Ptahhotep** dates from the fifth dynasty, and is a most elaborate and highly decorated tomb. It contains some mural reliefs showing Egyptian art at its best. One of these represents Ptahhotep at his morning toilet, another at a banquet, a third inspecting gifts and tribute, a fourth engaging in the chase, a fifth in watching industrial occupations, etc.

The **Mastaba of Ti** which, like that of Ptahhotep, dates from the fifth dynasty, was built in honour of Ti, who was the royal architect. It also contains some of the best examples of Egyptian art, representing Ti in the midst of his poultry, in his ship-building yards, amid agricultural work, and a hundred other phases of Egyptian life. The Tomb Chamber of Ti is

especially rich in representations of wild and domestic animals, artizans, musicians, and scenes of hunting and fishing.

The **Tomb of Mereruka** dates from the sixth dynasty, and has no less than thirty-one rooms with hundreds of scenes somewhat similar to those already mentioned.

Other places of interest are the STREET OF TOMBS; various ROCK TOMBS; a BRICK PYRAMID ninety feet high in which were found the jewels of the princesses Sit-Hathor and Merit, now in the Egyptian Museum at Cairo; the imposing STONE PYRAMID, 326 feet high, and the BLUNTED PYRAMID, 321 feet high, in a good state of preservation.

## THE GIZEH PYRAMIDS

*Special Note.*—The Harvard-Boston expedition in March, 1925, found an intact tomb just east of the Cheops Pyramid at Gizeh. The name and rank of the mummy found in the alabaster sarcophagus are unknown, but it is believed to be a member of the royal family in the Fourth Dynasty. Some assume that it is the mummy of King Senefru. Other discoveries in this region are expected, which may eventually eclipse the discovery of the Tomb of Tutankhamen, as well as throw great light on the ancient history and customs of Egypt.

The trip to the Pyramids, which are five miles west of Cairo, can be made by carriage, auto or trolley. The Mena House, a charming hotel, is very near. Carts or camels can be had to make the round of Pyramids and Sphinx. Guard against imposition by pedlars and donkey boys. A full half day or more should be given. A visit by moonlight is wonderfully impressive.

These Pyramids are one of five groups included within the range of the burial-places of ancient Memphis. They are among the oldest and greatest monuments, attesting the dignity and power of the ancient Egyptian Kings. An idea of the enormous labour involved may be had from the statement of Herodotus that 100,000 men were occupied twenty years in building the single Cheops Pyramid.

The **Cheops Pyramid** has a height of 451 feet (originally 483 feet) and a length on each side of 750 feet, with a cubic

THE GREAT PYRAMID, CHEOPS
EGYPTIAN "BUTTER"
A NILEOMETER ON THE ISLAND OF RODA

A CAMEL DRAWING WATER
A CAMEL TRAIN CROSSING THE NILE BRIDGE, CAIRO
A NEAR VIEW OF CHEOPS

content of over 3,000,000 cubic yards, the structure covering an area of about thirteen acres.

The ascent is entirely safe, although very fatiguing. Much of the weariness, however, can be avoided by passively letting the Bedouin helpers do the pulling and pushing. It is wise to take the ascent slowly, restraining the importunate haste of the Bedouins. At least twenty minutes or more should be taken for the climb. The view from the top is one of the most remarkable that the world affords, heightened by the striking contrast between the fertile and populous Nile Valley, including the dazzling city of Cairo, and the sterile and desolate wastes of the Sahara. It is well to bargain in advance as to the fees to be paid to attendants.

The interior of the Pyramid (fee, ten piastres) is much less interesting as the long passageways (in places only four feet wide and three and one-half feet high) are damp, slippery and stifling. The entrance begins at a height of forty-eight feet from the ground, and opens into a passage 420 feet long. This leads into the Great Hall, twenty-eight feet high and 155 feet long, which is a remarkable piece of masonry. Just beyond is the antechamber, which opens into the King's Chamber seventeen by thirty-four feet with a height of nineteen feet. This chamber is 139 feet above the outside plain. It is roofed by five enormous slabs of granite, each eighteen and one half feet long. Above the King's Chamber are five chambers, which can be reached by ladders. Nothing remains but an empty and lidless sarcophagus without inscriptions. The Queen's Chamber and the Subterranean Chamber are inaccessible to the visitor.

The **Second Pyramid** is 447 feet high and its sides are 690 feet long. Owing to its higher location, it looks even larger than the Cheops Pyramid. It has two entrances into a Central Tomb Chamber.

The **Third Pyramid** is 204 feet high, and has a single Subterranean Tomb Chamber. Here the coffin and mummy of King Menkewre (now in the British Museum) were found. The outer granite covering is in a better state of

preservation than the coverings on either of the other Pyramids.

The Egyptian Sphinx, by its recent uncovering, is revealed as a great wingless couchant lion with the royal head of a Pharaoh, all cut out of the solid rock, constituting a great shrine to the sun god. It is 172 feet in length and 166 feet in height.

Nothing ever made by man has been the source of so much confusion of thought as the Sphinx. It has been, and still is, confounded with the Greek Sphinx, even by such writers as Mr. Emerson.

According to the myth, the Greek Sphinx was made of the body of a winged lioness, and the head and breast of a woman, and was a *female monster* who took up her abode on a rock in Greece, and propounded a riddle to every one who passed by her. Those who failed to solve the riddle she devoured. The riddle was this:—"A being with four feet has two feet, and three feet, and only one voice; but its feet vary, and when it has most it is weakest." Œdipus solved the riddle by saying the answer was man. The Sphinx then threw herself from the rock and perished.

With this monster the Great Sphinx of Gizeh has no points in common. Two things cannot be more unlike. The Egyptian Sphinx is a *male deity*, composed of the body of a lion and the head of a man. One modern writer says "it represents the union of intelligence and power." Another calls it "the emblem of immobility." Still another writer says it symbolizes inorganic nature. A stupid fellow has a picture of a man with his ear at the battered lips of the Sphinx, listening! All these notions are utterly foreign to the conception of the ancient Egyptians. To them the Sphinx was a solar *deity*, the image of the *god* Harmaku, the dead sun come back to life, as he does each morning. How do we know? The monuments say so, over and over again. "Emblem of immobility" (?) Just the opposite.

It represents a divine act, calling for the mightiest power

and most unceasing energy, bringing a dead sun and a dead world back to life, and by inference, is the emblem of immortality. "Symbol of inorganic nature!" It is instead a symbol of the rising sun, majestic, benevolent, everlasting. This is what the Egyptians meant when they constructed their Sphinx, and they meant nothing else. He has no secret to disclose.

In one of the most beautiful cemeteries in the United States stands to-day, as a soldier's monument, the image of the youth-devouring female monster of the Grecian myth! Was it erected in ignorance of its meaning? Or was it an intentional insult to all our fondest hopes? Does it mean that death is like that Greek monster? What does it mean? In the Necropolis of a pagan people, to whom life and immortality had never been brought to light, that statue might not surprise us, but what right has it to cumber the ground in the burial-place of a Christian people? One should never look at that monster without longing to drag it from its sacred place and erect in its stead, the Egyptian symbol of immortal life, of endless light and glory. "Beautiful"—that Greek Sphinx at Mount Auburn, near Boston? So it is if we are ignorant of its meaning. So was the Egyptian Sphinx beautiful before the Persian iconoclast tried to demolish it with his battering-rams.

Observe one caution. When you speak of the Greek Sphinx, say *she*. When you speak of the Egyptian Sphinx, say *he*.

The Sphinx was hewn out of the solid rock and is sixty-six feet high. In spite of the mutilations, it still preserves much of its nobility and majesty. Between the paws of the Sphinx is an altar, and on its breast is a Memorial Stone of Thutmosis IV, placed there because the King, prompted by a dream, had caused the Sphinx to be freed from the drifting sands of the desert.

The **Granite Temple** is 150 feet southeast of the Sphinx and was originally dedicated to the god Osiris. It is built of granite and alabaster and is an excellent example of strong and

majestic architecture. The interior has been excavated and consists of some long passageways and several large halls. In this temple were found nine statues of King Khephren.

## CAIRO STREETS

Scarcely any city in the world presents such a kaleidoscope of life. The human variations seem almost endless. The scribe with reed pens and inkhorn in his hand; Egyptian women with blue gowns and their faces below the eyes hidden by hideous black figured veils; Bedouins from the desert with the striped "kufieh" wrapped around their turbans; a pasha in state, bent on making an official visit; a professional letter writer who for a couple of piastres will write a letter in almost any desired language; a camel train laden with Oriental merchandise passing in the midst of trolley-cars, bicycles and automobiles; a fellah woman with a donkey loaded with baskets of poultry or a turkey vendor driving his flock before him guiding their movements by a palm branch; a milkman driving his cow and milking it in public for his waiting customer; a wedding procession preceded by a group of dancing girls, or two half naked mountebanks engaging in pretended combats, the gaudily bedecked bride riding in a gorgeous palanquin borne by two camels, followed by camels carrying furniture and presents; a funeral procession, with black-shawled professional mourners howling their mercenary grief,—it all seems like a veritable jumble of heterogeneous elements, on a magnificent scale such as only the greatest of all African cities could present.

## RECENT ENGLISH POSSESSION

In spite of the many criticisms of England's policy in Egypt, no reasonable person can doubt but that marked improvement has been made. Property value has increased, bankruptcy has been averted, a surplus in revenue attained, taxation alleviated, slavery abolished, irrigation improved, education advanced, justice dignified, hospitals and institutions established, and

corruption very largely removed. The most up-to-date improvements have been introduced, such as railroads, trolley-cars, electric lights, sanitary appliances, etc.

The reason why more apparent impression has not been made on the natives is because of their appalling apathy and indolence. It is as though their aim in life was expressed in the words:

> "Death is the end of life; ah why
> Should life all labour be,—
> Let us alone."

The better educated ruling classes have made such progress that they think themselves equal to Europeans.

Dean Stanley's opinion that Islam may be regarded as a half-way station to Christianity is hardly justified by the facts. There seems to be a veritable mental and moral paralysis, which makes the work of impressing Christianity and its accompanying manner of life exceedingly slow. Even the great Mohammedan virtue of temperance seems to be on the decline, as a considerable proportion of the Moslems in Alexandria and Cairo are in the habit of using wine and spirits.

Still it should be said that the higher class people are responding to modernizing and Christianizing influences. It is getting quite common to give the sons and even the daughters a good education, and English habits of dress and manner of life are rapidly being adopted.

## RELIGIONS

Those who are interested in making a closer study of the religious aspects of Egypt are advised to read "The History of the American Missions in Egypt," by Dr. Andrew Watson, published by the United Presbyterian Board of Education, Pittsburgh, Pa.; and also "Egypt and the Christian Crusade," by Dr. Charles Watson, issued by the same Board.

The **Coptic Church**, which is the survival of the Church founded by Mark in 37 A. D., is, next to the Mohammedan, the strongest in Egypt. As to its origin, it is believed that the

reference in 1 Peter 5 : 13 is not to the Babylon in Chaldæa, but to the Babylon in Egypt, on the east side of the Nile, nearly opposite the Pyramids. Peter here sends greetings to his old friend and amanuensis Mark. The Church became degenerate even before the conquest by the Mohammedans, and there remains very little to show its Christian origin. Egypt at the time of the Moslem invasion was entirely Christian, but Mohammedanism has gradually prevailed. There are, however, still over 600,000 Copts, and there are twenty-three Coptic Churches in Cairo alone. Of course the Coptic Church has greatly degenerated, intoxication and superstition being all too common, but monogamy is the family standard, and the Coptic children are particularly susceptible to missionary influence.

Dean Stanley said that the Coptic race is "the only living representative of the most venerable nation of antiquity." Entire villages in Upper Egypt are occupied by Copts alone. The ruins of Coptic Churches, thickly dotting the Delta and Nile Valley, and numerous holes dug by anchorites in the edge of the desert for a thousand miles south of Cairo, prove that they have been much more numerous than they are now. By apostasy and marriage with Moslems they have long been and are constantly decreasing.

The Coptic Church is not, or was not recently, in a state of peace. A reform party among the laity has demanded that the large income of the Church, secretly divided among ecclesiastics without responsibility or public acknowledgment, should be managed on business principles; that Coptic schools should be provided for Coptic children, and that priests should be better educated and better paid. The Coptic patriarch refused to grant these demands and was sent back to the monastery from which he came, and a Vicar was appointed by the Khedive.

The Greek Church in Egypt is quite strong, it being estimated that there are 50,000 orthodox Greek Christians, mostly merchants and traders.

The ROMAN CATHOLIC CHURCH is making little progress, as the Moslems regard them as idolators, and the Copts are quite antagonistic.

The ARMENIAN CHURCH is also represented, and various stations are sustained by the BRITISH AND FOREIGN BIBLE SOCIETY, and the ITALIAN PROTESTANT MISSION.

The CHURCH MISSIONARY SOCIETY (Established Church of England) also has a work in Cairo, begun in 1882. It has several schools for boys and girls in Old Cairo, and several in adjoining provinces.

A work that deserves the admiration of Christendom was that of the late MISS WHATELY, the daughter of Archbishop Whately of Dublin. About 1860 she began her school work in Cairo among Mohammedan boys and girls, which she continued for thirty years with the most self-sacrificing devotion. After her death the American Mission continued her work.

**American Mission.**—It is a most hopeful augury that the doors are opening wide to the Gospel that whereas the Moravians with all their missionary enthusiasm found this field so barren that it was abandoned in 1783, the present American Mission is one of the brightest missionary stars. It is under the auspices of the United Presbyterians of the United States, and by a most commendable denominational courtesy on the part of American Churches, they have not entered this field. Hence it is the "American Mission," and this country has no occasion to be ashamed of the work that carries its name.

The year 1922 showed 195 missionaries in the field, with ninety native ordained ministers, and forty licensed preachers. There are ninety-three organized churches, many having pastors, sixty of whom are entirely self-supporting and many others largely so. There are altogether nearly 16,000 communicants, representing with family connections at least 40,000 persons in active relationship. There are nearly 200 Sunday-schools, having 17,000 teachers and scholars. Work is being carried

on in every one of the fourteen provinces of Egypt and there are missionary stations in sixty out of seventy-six districts. The total average attendance at Sunday morning service is about 26,000.

There are 184 day schools, with about 16,000 scholars, of whom 3,176 are Mohammedan.

The expenditure of the work carried on by the native Synod of the Nile was $98,000 in 1921, of which the Egyptians contributed $91,000.

The Assiut Missionary Training College has 700 students, having had a total of over 5,000, of whom 140 have become preachers and 300 teachers. Here there is also the Pressley Memorial Institute with 320 girls.

At Cairo there is a Theological Seminary with about twenty students and 200 graduates. There is also a girls' boarding-school with 400 girls.

Over 15,000 women and girls are under the direct influence of the missionaries. About 66,000 cases were treated in missionary hospitals and clinics. Over 50,000 copies of the Scriptures, in whole or part were disposed of during the year.

The natives during last year contributed over $100,000 for education and literature. Altogether they raised last year over $300,000, contributing dollar for dollar to the amount given by the American Churches.

American University.—The American University at Cairo is located at 113 Sharia Kasr el Aini, a few minutes' walk from the Egyptian Museum. Incorporated at Washington, D. C., it is an interdenominational project and has developed three departments: a College of some two hundred students, a School of Oriental Studies of seventy-five students, and a University Extension Department. Other departments are contemplated. It counts among its students sons of pashas, beys, many influential land owners, governors of provinces and mayors of towns. It aims to be a bridge of friendliness between the Arabic-speaking and English-speaking worlds.

# MONEY.

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|---|---|---|---|---|---|
| | | | | | |
| EQUALS.<br>5 francs, 20 centimes,<br>4 shillings, 2 pence,<br>1 dollar, 4 cents. | EQUALS:<br>2 francs, 60 centimes,<br>2 shillings, 1 penny,<br>52 cents. | EQUALS:<br>1 franc, 30 centimes,<br>1 shilling, ½ penny,<br>26 cents. | EQUALS.<br>52 centimes,<br>5 pence,<br>11 cents. | EQUALS:<br>26 centimes,<br>2 pence, ½ penny<br>6 cents. | EQUALS.<br>13 centimes,<br>1 penny, 1 farthing<br>3 cents. |

**EQUIVALENT OF EUROPEAN GOLD IN EGYPTIAN SILVER MONEY:**

Pound sterling equals 97½ piastres. 5 dollars equal 97½ piastres. 20 marks (gold) equal 97 piastres. 20 francs equal 77 piastres.

## PRACTICAL HINTS

HOTELS.—Shepheard, Continental-Savoy and Semiramis are of the highest standard. The same is true of the Mena House located near the Pyramids and of the Heliopolis Hotel. The National is also an excellent and comfortable hotel.

MONEY.—The Egyptian pound (£E.) nominally worth $5.00, contains one hundred piastres, each piastre (worth five cents) containing ten milliemes, each worth one-half cent. A facsimile of Egyptian silver coins is herewith given. There are silver pieces of two, five, ten and twenty piastres; nickel coins of one piastre and of one, two and five milliemes, and copper coins of one-fourth and one-half millieme. A distinction should be made between the "great piastre" worth ten milliemes (five cents), and the "little or half piastre," worth five milliemes. Silver money of no other country is current except the English.

PASSPORTS AND VISÉS.—These must be shown on entering and leaving Egypt and are of service in establishing identity.

POST-OFFICE.—This is near the train center at Sharia Ataba Khudra and is open from 7:30 A. M. to 7:30 P. M. There are branch offices at Shepheard's and the Continental-Savoy.

RAILWAYS.—The English compartment sleeping cars are of very high standard, with running water and toilet facilities in each compartment. First and second class day coaches are also comfortable. The railway carries fifty-five pounds of personal baggage free.

CARRIAGES AND AUTOS.—Carriages cost from ten to fifteen piastres an hour for two or three people. Autos of course are more expensive. Those furnished by the better class hotel are cleaner and somewhat more expensive. To the Pyramids and back, including several hours' stay, the rate for carriages is about eighty to one hundred piastres. Donkeys can be had (with donkey-boy) for a few piastres an hour and are very useful in visiting the Arab quarters.

TRAMWAYS.—Usual fare, one piastre (five cents). They run every five or six minutes. The tramways to the Pyramids

run every thirty minutes from 7:00 A. M. to 7:00 P. M. Fare, six piastres.

GUIDES.—As elsewhere in the Orient, guides are more especially useful in piloting people about. They do not ordinarily have accurate knowledge of places of interest.

CUSTOMS.—The only articles usually requiring payment are cigars, tobacco, laces, jewelry, etc.

WATER.—The water is usually Nile water, not always filtered and unsafe unless boiled.

PHOTOGRAPHS.—These are as a rule very good and of immense variety and at reasonable prices. Special photographs of objects in the Museum can be purchased at Livada's store or at the Museum.

PURCHASES.—The shops east of the Ezbekiyeh on the Muski and adjacent Arab shops have cheaper prices, but the fixed price shops are more reliable. Arabian woodwork is sold near the entrance to the Muski, and strangers are welcome to visit the workshop. It is well to avoid buying new-looking Oriental articles, which are usually made in Europe. Most of the so-called "antiques" are spurious, and the prices for the genuine excessively high.

CHURCHES.—English: All Saints' Church on the Sharia Bulak and St. Mary's on the Sharia Kasr-el-Aini. Services usually 10:30 A. M. Services at the American Mission opposite Shepheard's, at 6:00 P. M. Church of Scotland (St. Andrew's) is on the Sharia Bulak.

MOSQUES.—Visitors are admitted to most of the mosques and the Mameluke Tombs daily except Friday. Fee is expected for slippers furnished.

UPPER EGYPT.—A general admission ticket to all temples and tombs of Upper Egypt can be purchased at the various tourist agencies for $6.00, and must be shown to custodians everywhere.

TRAVEL.—The means of travel in Egypt are very satisfactory, the Nile boats as well as the English compartment sleepers being very modern and entirely comfortable. The more ex-

pensive way of travel is by the dahabiyeh, either propelled by steam or wind. Those using sails are slow and uncertain. A delightful trip of six days or longer can be made by railway to Luxor and thence to the First Cataract and return by Nile steamer. Or a six day trip can be arranged from Cairo to Luxor going one way by steamer and the other way by sleeper.

Care should be used in guarding against the heat of the noonday sun and the sudden change of temperature at sundown. Blue, or better still, gray glasses, temper the glare of the desert sands. In March ordinary light spring clothing is most serviceable, although both light summer clothing and comfortable wraps may be useful.

## III—UPPER EGYPT

A BRIEF description is here given of a few of the important places on the way, at some of which those who go to Thebes by steamer can stop, but it will be of interest to know something of places which are passed, even if there be no opportunity for detailed inspection. Although at first view the Egyptian temples are much alike, a little study will show striking and characteristic differences.

**Beni-Suef** is an important town seventy-one miles from Cairo. The ruins belong to the period of the twelfth dynasty. Here may be seen the Doric Column built 1,500 years before the Greeks even entered Egypt. Three miles from here are the tombs of Beni-Hassan. Nothing in all Egypt is more interesting than the events recorded in these tombs.

The special tomb of interest is that of Khnem-hotep. This King belonged to the glorious twelfth dynasty.

The most important inscription in this tomb is on the north wall. It represents a group of foreigners, armed according to their national custom, gaily dressed and bearing instruments of music, who are admitted into the presence of the Governor. Khnem-hotep is represented on a scale three times as large as

the other figures, accompanied by three dogs, and receiving from his secretary a report of the steward of his cattle. On a level with his head and shoulders appears a curious procession of men and women whose sharply-cut features, hooked noses and pointed beards plainly indicate their Semitic nationality. This Asiatic visit seems to have been one of the signal events in the life of the Prince. We have here the advance guard of the Hyksos, who overran Egypt and ruled over it 511 years.

It was this Hyksos dynasty which elevated Joseph to the highest office in the gift of their king, and later filled all Goshen with the descendants and retainers of his brethren.

Another place of special interest is at **Tel-el-Amarna.** It is only a few years since these ruins were intelligently explored.

Comparatively recent excavations have led to the discovery of several hundred, perhaps thousands, of tablets, in the cuneiform characters which narrate the intercourse of Amen-hoteps, III and IV, father and son, with the kings of Babylon. They prove an intimate acquaintance between the two countries of which we had never dreamed. We also find letters and dispatches from the kings of Assyria, Mittanni and Cappadocia, as well as from the Egyptian governors of Jerusalem, Canaan, the "field of Bashan and Syria." They throw a flood of light on the life and manners of Egypt, Western Asia and Babylon in the fifteenth century B. C. Canaan was then governed by the Egyptians, and some of the most interesting are those sent by Ebed-Tob, the vassal king of Jerusalem.

**Assiout.**—The next place of consequence is Siout or Asyut or Assiout, a town with **51,431** inhabitants (1921), the largest and best built town of Upper Egypt. This may be accounted for by the presence for forty years of a flourishing school for boys and girls, supported by the American Mission. This school should be encouraged by a visit. This town is the residence of the Mudir. It is adorned by attractive gardens. Some of the Bazaars are little inferior to those of Cairo. The town boasts of an American consulate. It is also celebrated for its fine pottery, especially for its bottles and pipe

bowls. Oriental goods are cheaper than in Cairo, European goods dearer. An hour's ride through the town from east to west is enjoyable, and a good look into the courts of some of its larger houses gives evidence that there are wealthy merchants in Assiut who are not indifferent to comfort and display.

**Abydos.**—The Copts call this Ebot, the hieroglyphics Abdu or Abtu. This is supposed to be the first spot in Egypt which attracted settlers. If the earliest Asiatic immigrants into Egypt entered the Nile Valley from the south, via Arabia and the straits of Bab-el-Mandeb, they could have found no more suitable spot for a dwelling-place than the neighbourhood of Abydos. Here the fertile west bank of the Nile expands and offers easy cultivation and safe dwelling sites, without the danger of too much overflow. It is claimed by some that here or in the adjacent city of This was the home of Menes, the first historic king of Egypt. This fact makes the more ancient monuments of this region exceedingly significant. Even in the time of the Old Empire, This is called the "Holy City." It was believed to possess the grave of Osiris, and therefore it was thought that burial in its vicinity, or consecration in its sanctuary, would ensure a favourable judgment in the future world. At immense expense excavations have been made in the whole region round about to find the grave of Osiris, but neither Mariette nor his successors have met with the success they deserve.

The temple or temples of Abydos, though they doubtless date back to the earliest times, contain little that is older than the twelfth dynasty, while almost everything belongs to the time of Seti I. and his son Ramses II. The noble structure known as the Memnonium of Seti I., whose more extended name (in allusion to Osiris) was "Arabat of the buried," has still a peculiar attraction for travellers. The bodies of numerous princes were brought here to be buried, that they might participate in the blessings supposed to emanate from the sacred tomb of the divinity of this province. So sacred was this

whole region that boisterous festivities or thronged ceremonies, except the processions of priests, were strictly forbidden.

The most celebrated monument connected with this temple of Abydos is the famous "Tablet," in the southern building on the right of the entrance, which has great historical value. It contains a list of the Kings of Egypt from Menes to Seti I. and his son Ramses II, *i. e.*, seventy-six cartouches. All are perfect except two, which are only slightly injured.

**Denderah.**—The great temple at Denderah was dedicated to the goddess Hathor, whom the Greeks identified with Aphrodite. Its original foundation was ascribed to the Hor-shensu, the mythical predecessors of Mena. More probably the real founder was Khufu of the fourth dynasty, whose plan was adopted by Thothmes III. The inscriptions which run around the temples, mention among others the famous Cleopatra and the little Cæsarion, the son of Cæsar. Cleopatra's portrait on the outer wall does not, either in its features or form, confirm our conception of her great beauty. The artist had probably never seen her.

## THEBES

The visit to the West Bank of the Nile requires an entire day, and supplementary trips should be taken if possible. A ferry runs between Luxor and Thebes (round-trip fare, one shilling). Donkeys can be obtained on the west shore, although it is wise to make arrangements in advance.

The Bible name of Thebes is "No Ammon," or even "No." (See Jer. 46 : 25; Ezek. 30 : 14; Nahum 3 : 8.)

The **Temple of Seti I.** was built in honour of Ammon. The original building was 518 feet long, but only about a third of this still remains. It consists of a Colonnade, a Hypostyle Hall in the centre, a Hall of Ramses II to the right and a Chapel of Ramses I. to the left, with the Sanctuary in the rear of the centre.

The **Tombs of the Kings**, at Beban el-Muluk, are about forty in number, most of which are small and unimportant.

LUXOR FROM THE WEST BANK OF THE NILE

OUR HOTEL AT LUXOR

LOAFERS AT A RAILROAD STATION IN EGYPT

Some of the most famous Kings of Egypt were buried here. These tombs are largely built upon the same plan, having three consecutive corridors opening into the Main Hall where the sarcophagus was placed, some of them having additional rooms. The entire walls, including those of the corridors, are covered with scenes giving the current conceptions of the Egyptians regarding the future life in the Underworld.

The Tombs are reached by a roundabout way through a wadi, or valley, which shows the characteristic features of the great Sahara.

The scope of this volume does not permit a detailed account of these Tombs. The most elaborate and interesting are the TOMB OF RAMSES III (Tomb No. 11), which has thirteen corridors and rooms and a wonderful variety of sacred representations; and the TOMB OF SETI I. (No. 17), 330 feet in length, containing fourteen main rooms and corridors, and having the finest and most artistic workmanship on the wall pictures. The Tombs of Ramses IX (No. 6), Ramses VI (No. 9), Thutmosis III (No. 34) and Amenophis II (No. 35) are also noteworthy. A full description of these Tombs may be found in Baedeker's "Egypt." On Dec. 1, 1922, a remarkable discovery was announced by Lord Carnarvon of two sealed ante-chambers, containing the funeral paraphernalia of King Tutankhamen, who reigned about 1350 B. C. These rooms were hidden below the Tomb of Ramses VI and contained the royal throne, furniture, robes of state, and objects of art, etc.,—all studded with precious stones, the value being upward of $15,000,000. See also p. 244, under Tutankhamen.

At the foot of the mountain is the **Temple of Der el-Bahri,** the excavation of which was begun in 1893 by Dr. Naville, and which even now can scarcely be called completed.

The plan on which this temple was constructed differs entirely from that of any other temple in Egypt. It is mainly the work of the peaceful queen Hat-sep-su of the eighteenth dynasty, who deserves far more credit for her magnificent reign than she is ever likely to receive.

Her temple was built in four terraces cut in the slope of a mountain. Flights of steps lead from one terrace to another. The first terrace is almost entirely destroyed. Below the second terrace are the ruins of a hall supported by sixteen-sided columns. The third terrace deserves special notice. On the rear wall of the southern half are sculptures of the expedition which the Queen sent to the Holy Land. We see the sailors bringing back to Thebes quantities of incense and incense-bearing trees. We have a picture of the five ships which compose this expedition. On a block, now carried away to some Museum, is a portrait of Palhu, the King of Punt, with boomerang and dagger, and his fat wife Ati, in a yellow robe, just dismounting from her donkey. She ought to represent a case of elephantiasis. Inscriptions remind us that the ships are loaded with untold quantities of precious wood, grains of the incense gum, living trees bearing fresh incense grains, ebony, gold and silver, greyhounds, coloured panther's skins and native children. The inscription concludes with the statement that nothing like it had ever been done under any Egyptian king.

**The Ramesseum** was the most imposing of all the monuments of Thebes and was dedicated to Ammon by Ramses II. The walls contain representations of the famous battle of Ramses II with the Hittites at Kadesh, and portions of Penta-our's Epic poem. Similar scenes of this campaign may be seen on the Pylon at Luxor. and on the Temple of Abou-Simbel. The same poem, in fragmentary condition, has been recently discovered by Professor Eisenlohr of Heidelberg, on the north wall of the Temple of Abydos. In its complete form it may be seen in the Papyrus Raifet in the Louvre, and in Papyrus Sallier III in the British Museum, or it may be found entire in good English, in the "Records of the Past," first edition, vol. 2, p. 65.

After passing through three large colonnaded halls, we reach a smaller one with four couples of papyrus-bud columns. Notice two remarkable features: first, the roof richly decorated with astronomical representations, and second, the north part

of the rear wall, of which mention is made that the columns and the walls of this chamber are constructed of "hard stone," and that here were deposited the books of Thoth, the god of learning. This must be the Library which Diodorus has made famous.

In the area which we enter on the south and on the left of a flight of steps, once stood the **Statue of Ramses II**, seated on a throne, in the usual attitude of Egyptian figures, the hands resting on the knees indicative of the tranquillity the king enjoyed after his victory at Kadesh. (See Mariette's "Monuments," p. 210.) The hand of the destroyer has levelled this stupendous monument. It is a wonder how the Egyptians could have transported this mass of stone, weighing not less than a thousand tons, but its destruction is not less astonishing. The Colossus bears no marks of a wedge or of any other instruments, which have reduced to fragments these enormous feet and legs. The torso is still entire. One ear that remains is three and a half feet long. The circumference at the elbow is seventeen and a half feet.

The **Temple of Der el-Medineh**, some distance to the northwest, is a small but very graceful and handsome structure founded by Ptolemy IV.

The **Tombs of the Queens** are still further to the northwest, and have much less interest than the Tombs of the Kings.

The southernmost Temple of all the temple-group in Thebes is that of **Medinet Habu** which consists of two portions. The one is the Pavilion of Ramses III, which has the shape of the Syrian fortresses, which are portrayed in the Ramesseum and elsewhere. It was probably used by the King as temporary quarters for himself and his suite.

The second part is the Main Temple of Ramses III, which is quite similar to the Ramesseum and is also dedicated to Ammon. The First Pylon and the First Court give scenes in connection with Ramses' Libyan campaign, with most bombastic self-praise. On the second court the triumphs won over the people in Asia Minor and Syria are commemorated. Here

are also the celebrated Scenes from the Great Festival of the god Min. In the Great Hypostyle Hall and adjoining rooms are representations of Ramses giving all manner of treasures to Ammon. All these scenes including the Reliefs on the outside walls are well preserved and full of interest.

**The Colossi**, about twenty-five minutes' ride from the Nile, have no possible connection with any "Memnon" of history or mythology. They were erected by Amen-hotep III, whose acquaintance we have made at Tel-el-Amarna. The "Vocal Memnon" then is a misnomer. There are about seven feet of soil deposited at their base by the Nile in the course of successive years. During each yearly inundation they are surrounded by water. It is the northern one that has been called "vocal," owing to the sound which it was believed to emit every morning at the rising of the sun. It was a wonder to the ancients. Like its mate, it was a monolith. It was supposed to have been thrown down by the earthquake of 27 B. C. and deprived of its vocal qualities. Pliny and Juvenal refer to it as a marvel, and Strabo says that he had heard the sound but "could not tell whether it proceeded from the pedestal or from the statue itself, or even from those who stood near its base."

The pedestal of the north statue, called Tama by the Arabs (the southern one is named Shama), is covered by Greek and Latin inscriptions, written by visitors who came to hear the sounds which it emitted. The earliest one is dated in the eleventh year of Nero. Other verses celebrate Hadrian's visit 130 A. D.

## LUXOR

Opposite ancient Thebes lies LUXOR, with two excellent hotels, the Winter Palace and the Luxor. The town itself offers but slight interest to the visitor, although those who like to make a study of missionary work are advised to visit the American mission located here.

The **Luxor Temple**, although large and imposing, is far less impressive than that at Karnak, and hence, in order to pre-

vent an anticlimax, it had better be visited first. It was founded by Amenophis III, and dedicated to the god Ammon, his wife Mut and their son, the moon god Khons. He built the whole of the south part including the heavy colonnade which overlooks the river. We are indebted to Ramses III for the remaining portion, the two obelisks, the pylon, the colossi and the large court which a mosque has invaded and concealed.

The entire structure was 852 feet long and 180 feet wide. In front of the principal pylon were six colossal statues of Ramses II, of which only the two sitting statues forty-five feet high still remain in position. In front of these figures were two pink granite obelisks, one of which can now be seen in the Place de la Concorde in Paris. The interior court of Ramses II was entirely surrounded by a double row of seventy-four papyrus columns. This court also has a series of red granite colossi averaging twenty-three feet high. Connected with this court by a magnificent colonnade is the court of Amenophis III, beyond which are a series of Halls and Chapels including a Sanctuary of Alexander the Great, which was partially rebuilt by him.

## KARNAK

KARNAK contains the most wonderful pile of ruins which can be imagined. It is impossible to unravel its buildings as we can those of Denderah and Esneh, and discover any unity of fixed design. Whatever the antiquarian may do, the ordinary traveller can only gaze upon a monument of unparalleled grandeur, whose vast proportions bewilder and overpower the imagination. The series of connected temples in the main structure are a quarter of a mile long.

This Temple of Ammon was begun by Thutmosis I. and received large additions by successive rulers. The great FIRST PYLON or Corner Tower is 372 feet wide and 142 high, and its summit gives a remarkably fine view of the entire ruins, and by moonlight the effect is indescribably weird and majestic.

Passing the Great Court, with the row of columns on either side, and which leads into the Side Temple of Ramses III on the right hand, we note on the south tower of the SECOND PYLON the Triumphal Monument of Sheshonk I. (the Shishak of 1 Kings 14 : 25, 26 and 2 Chronicles 12 : 2–4, 9), celebrating his victory over Rehoboam, and his removal of the treasures from the Temple of Jerusalem. A number of minor Palestine cities are also mentioned such as Shunem, Gibeon, Agalon and others.

The **Great Hypostyle Hall** just beyond is a most indescribably stupendous structure 338 x 170 feet, its roof being supported by 134 papyrus columns arranged in sixteen rows, each of the central columns being thirty-three feet in circumference and reaching to a height of eighty feet. The pillars and walls are covered with inscriptions and reliefs, retaining in some instances the original colouring. The names of five different Ramses are inscribed on one column (the first in the sixth row). On the north and south walls Seti I. and Ramses II commemorate their victories in Palestine.

Beyond the Third Pylon is the **Obelisk of Thutmosis I.**, seventy-six feet high, the only one remaining of four, and beyond the Fourth Pylon is one of the **Obelisks of Queen Makere** (Hat-sep-su), ninety-seven and one-half feet high, exceeded only by the Lateran Obelisk at Rome which is 105 feet in height. This obelisk and its fallen companion were erected, according to the inscription, in seven months.

Still continuing, we pass a Fifth Pylon and a second colonnade, a Sixth Pylon and a Sanctuary built in later years by Philip Arrhidæus over an earlier chamber. Still beyond is the earliest Temple dating from the Middle Empire, and still further, the Great Festal Temple of Thutmosis III.

Returning to the Central Court and leading off to the south at right angles is another series of Pylons and Temples leading into the Eastern Avenue of Sphinxes which form the entrance into the TEMPLE OF MUT surrounded by the Sacred Lake. The Western Avenue of Sphinxes also leads into the smaller

RUINS OF THE TEMPLE, LUXOR (ANCIENT THEBES)
RUINS OF THE TEMPLE AT KARNAK (EXCAVATING BY HAND)

Temple of Klons. To the north is a third Avenue of Sphinxes, leading past the Granite Portal of Philadelphus into the Temple of Mont.

**Edfu** is a district capital with a population of 14,260. Its Temple of Horus is one of the notable structures of the Ptolemaic Egyptian period, and is in a state of nearly perfect preservation, thanks to the centuries of accumulated sands from which it was recently exhumed by Mariette. The temple is quite similar to that of Denderah, but its pylons are much finer. It is 450 feet long and 120 feet wide. The Pylon is 250 feet long and 115 feet high, having a staircase of 242 steps leading to the top, from which there is an extended view. Its First Court is paved with immense stones and it has thirty-two columns with very elaborate capitals, the columns themselves being adorned with picture carvings representing the king making offerings to the god Horus and other deities. In the Hypostyle Hall just adjoining there are eighteen elaborately ornamented columns. In one corner is a little chamber once used as a Library, the walls engraved with a catalogue of books. Still beyond is the Small Hypostyle Hall and an inner sanctuary. All the picture carvings of Egyptian gods have been partially defaced by the early Coptic Christians.

**Assuan** is a town of 13,000 people with several fine European hotels, as Assuan is a health resort. The Granite Quarries from which the Pharaohs obtained the great stones for their obelisks and temples is only a short distance from the town. In one quarry is an obelisk only partly separated from its rocky bed.

The beautiful island of Elephantine, verdant with luxuriant palm-trees, is well worth a visit, and can be reached by a small boat. On the island are two Nubian villages. On the west bank of the Nile are the interesting Rock Tombs, dating between the sixth and twelfth dynasties.

**Philæ** is about five miles above Assuan, and is often spoken of as "Philæ, the magnificent, the pearl of Egypt." It is a small island about 1,500 feet long and 480 feet wide, and

nearly its whole surface is covered with the remains of magnificent temples. The Temple of Isis was the chief sanctuary and was erected by Ptolemy Philadelphus and Eurgetes I. It is not built on a large scale, but much of the work is most elaborate and artistic. The thirty-two columns of the west colonnade are sixteen feet high, each capital being of a different design. The Hypostyle Hall is exquisite in its finely coloured and designed columns, the walls and pillars being covered with sculptures and the ceiling with astronomical representations. There are other interesting remains including Hadrian's Gateway, the Temple of Hathor, now nearly submerged, and the Kiosk dating from the early Christian centuries and never completed.

The great Assaun dam is one of the masterpieces of modern engineering. It is a mile and a quarter long, with a maximum width of 100 feet and a maximum height of 130 feet. Since the building of the dam it is impossible to make the trip down the cataract by boat, which formerly proved such an exciting experience. The island of Philæ is largely submerged since the building of the dam, but there will perhaps be sufficient recompense in the increased material prosperity of Egypt.

# ITALY

## PRELIMINARY FACTS AND FIGURES

The King is Vittorio Emanuele III, born Nov. 11, 1869. Ascended throne July 29, 1900. Married Elena, daughter of Nicholas, formerly King of Montenegro. Legislation by Senate, which in 1920 consisted of 368 Senators and nine members of royal family, and the Lower House of 535 deputies. The King has power to dissolve Lower House at any time, but new elections must be held within four months.

The executive power under the King is exercised by the Cabinet, of which Signor Enito Mussolini of the Fascisti is President of the Council, Minister of the Interior, and at present, also, Minister of Foreign Affairs. He is the "strong man" of Italy, and almost an absolute dictator. Many political cliques have conspired against him, and, at times his hold upon the helm of affairs has seemed rather precarious. He has, however, up to the present (January, 1927) weathered all political storms, and he promises political reforms of a drastic nature, including the suppression of all favoritism and graft.

Italy has 75 provinces divided into territories and subdivided into districts and communes. In January, 1924, there were 9,153 communes. Area, 110,632 square miles. Population (1926), 42,115,000. Principal cities: Naples, 784,464; Milan, 852,922; Rome, 720,494; Turin, 502,274; Genoa, 316,217; Florence, 253,565; Venice, 200,239.

Church and clergy are subordinated to the Civil Government and there is freedom of worship. The Roman Catholic church has 95 per cent. of the population, with 123,161 priests and monks. There are 49 archbishops, 216 bishops, and 20,707 parishes. Of the population, 32,983,000 are Catholics, 123,253 Protestants (with 358 ministers), and 874,532 profess no religion. By comparing the figures given it will be seen that there are as many priests and monks in Italy as there are Protestants.

The State regulates education, which is supposedly compulsory. Primary schools have 3,167,245 pupils and secondary

524,779, private schools have 148,081. There are 21 Universities, the largest one at Naples having 8,035 students. There are also a number of commercial, agricultural and engineering schools. In the Province of Calabria 60 per cent. of males and 78 per cent. of females are still illiterate.

Revenues (1926), 20,362,791,723 lire; expenditures, 21,550,329,357; imports, £1,046,280,000; exports £731,000,000, made up of raw silk, cotton goods, wines, cheese, fruits, hides, automobiles, hats, etc. Active army, 248,000. Navy has three dreadnaughts, 12 cruisers, together with lesser craft having less than 40,000 men; mercantile marine, 603 ships of 1,075,000 tons. State railroad, 10,269 miles; receipts, 3,035,612,000 lire, expenditure, 4,293,558,000,—certainly not an argument for State ownership.

Money standard is the lira, nominally worth 19.3 cents, divided into 100 centesimi. On January 19, 1927, the lira was quoted as worth 4.32 cents. Gold pieces, 10, 20, 50 and 100 lire. Silver, ½, 1, 2 and 5 lire. Nickel, 20 cents, and bronze of 1, 2, 5 and 10 cents.

Political Note.—Mussolini, with his black-shirted Fascisti and the army, navy, the Church and the King behind him, is undoubtedly the most despotic ruler in Europe, prohibiting free speech and public assemblies. Every editor must be approved by the government, and no criticism of any governmental policy is permitted. Mussolini, however, dreams of a new and greater Italy, and has claimed that "Italy by virtue of Fascism is the only country in Europe that has surmounted the post-war crisis."

Mussolini has said that "we need to teach our children the use of arms, even before they learn to speak. We need more land. It is the hand of destiny that guides us back to our ancient possessions. No one can stop our inexorable will."

It seems that neither threatened disease nor attempted assassinations can quench his dauntless spirit. There is danger, however, that his Napoleonic ambition for himself and his country may eventually plunge Europe into another war.

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# I—NAPLES

*" O Italia, Italia beloved.*
*Land of beauty, of sunshine and song."*

THE ancient city was called Parthenope after the fabled siren who, after luring innumerable sailors to their destruction, was unable to cozen Ulysses, and in her rage and despair she, together with her sisters, sought death in the sea. Its name was afterwards changed to Naples, though originally called Neapolis, or New City.

In the Roman period, it was the favourite residence of the nobles. The Emperor Augustus frequently resided here. Lucullus possessed gardens on the hill of Posilipo, Virgil here composed some of his choicest poetry, and in 476 A. D. Romulus Augustulus, the last emperor of the Western Empire, died here. It was devastated by the northern barbarians in 536 and 543. It early repudiated the rule of the Eastern Empire at Constantinople, and for centuries had complete independence and its own Doge. It was made the capital of the Kingdom by Charles I. of Anjou (1265–1285), and some sixty-five years ago was joined to the Kingdom of Italy.

## DESCRIPTION

It has a population of 697,917 (in 1921), and is the largest city in Italy. It occupies one of the most beautiful sites in the world, its Bay having been an object of praise from ancient times. There are few noteworthy buildings even on "The Toledo," the central street and main avenue for traffic, which intersects the city from north to south in a straight line, extending to the sea.

Because of its incomparable Museum, however, together with the beauty of its environs, the proximity to Pompeii and Her-

culaneum, and the island of Capri (with its charming Blue Grotto), etc., Naples furnishes rare attractions to the tourist. The bright Bay encircled by the picturesque city makes a striking contrast with the dark smoky mountain of Vesuvius, which is set in the immediate background.

The city is divided into several parts by the heights of Sant' Elmo, Capodimonte and other ridges. The oldest portion of the city, now largely devoted to business, lies southeast of Capodimonte, and has been largely rebuilt since the terrible cholera of 1884. The western quarter, along the coast and extending to the slopes of the hills, is more modern, and contains most of the hotels. A new section of the city is now being built upon the heights.

It will help to identify places to know that the squares are called Largo (plu. larghi), the principal streets are strada, and the cross streets Vico (plu. vichi).

Persons, whose time is limited, can afford to disregard most of the sights within the town, and they are advised to largely limit themselves to the places of interest herein indicated.

## THE PEOPLE

Naples is described as "a paradise inhabited by devils." It is indeed true that it seems the centre of gravity for all the evil and dirt in Italy, and that there is scarce a spot in the civilized world where there are so many malefactors. To very sensitive people there seems little attraction in the crowded streets among its ragged barterers and beggars, its smells and noises and vulgarities, for the Neapolitans seem absolutely indifferent to publicity, even in the things that we are accustomed to regard as belonging to the decencies of life.

Yet for the study of an anomalous and picturesque human nature, Naples gives unusual opportunities. While the people are adepts at cheating, deceiving, thieving and unblushing pauperism, they are at the same time good-natured, kind-hearted, generous, and as simple and unconventional and happy as children. Given to idleness and thriftlessness, so that few of the

young men of the upper classes take up a profession, and the very poor being huddled together in meagre and squalid quarters, they yet show a cheerful and happy-go-lucky disposition that nothing can disturb. Everywhere may be seen boys and men who are Maccaroni eaters by profession, and women who dance the Tarantella for money. Of course this description applies to the common people. Among the higher classes there are many refined and cultured people.

There is evidence of woful ignorance and superstition among the people. Illiteracy is the rule, but there is no lack of devotion to religion, there being a saint for every phase and emergency of life. The people regard the Madonna as their special friend, and her pictures and images are innumerable.

They are a cheerful and buoyant race, bearing privations easily, oft content with a single meal a day, very fond of music of the street-organ sort, and exceedingly social and talkative among themselves. They are given to gambling in its various forms, the lottery being a special curse, as many deny themselves the necessaries of life in order to indulge their mania for it.

After the epidemic of cholera in 1884, about twenty millions of dollars were devoted to the cleansing of the city, and the work is still being prosecuted, although the entire transformation will cost five times that sum. A great boon to the people was the bringing of pure water from the Serena, a mountain stream sixty miles away.

## PLACES OF INTEREST

There are few striking objects of interest in Naples outside of the famous Museum, but the visitor will be well repaid by an inspection of the **Zoological Station**, and especially its Aquarium. The Station was established for the study of animal and vegetable life in the Mediterranean Sea. It has all the equipment for thorough and elaborate investigation of marine biology, taking the first rank in size and importance in its special department. The various governments in Europe,

and the United States as well, pay annual contributions for the privilege of having their respective naturalists avail themselves of the valuable opportunities offered.

**The Aquarium** is the most interesting establishment for marine biology in the world, especially as the waters of the Mediterranean are particularly prolific in manifold forms of marine life. The process of the feeding of an octopus is an unusual sight, and the multiple varieties of rare species of cuttlefish, electric rays (which may be touched by visitors who wish to be "shocked") as well as the great variety of beautifully coloured fish,—all make a most fascinating study.

The Aquarium was founded by Dr. Dohrn about 1872. The German Government has been especially active in its promotion, having contributed $25,000 for the building fund besides paying a large annual subsidy. Elaborate publications and specimens are sent to the various laboratories of the world. The fee for admission is nominal.

The **Villa Nazionale,** in which the Aquarium is situated, is a most attractive Park and pleasure resort, facing the sea. It contains small temples in honour of Virgil and Tasso, and a number of statues, including that of Thalberg the pianist. Here daily concerts are given, and during afternoons and evenings it is crowded with a gay and picturesque throng.

**Churches.**—Naples contains about 300 Churches, only a few of which have any interest to tourists. Yet they contain numerous monuments and statues, and are rich in historical and political associations. As a rule, they are open forenoons and evenings.

It is worth while to refer to a few of them:

The S. Maria del Carmine, whose handsome red and gray tower is a conspicuous feature.

The S. Giacomo degli Spagnueli, which contains Andrea del Sarto's *Holy Family*, and a *Descent from the Cross* by Lama.

The S. Chiara, founded by Robert the Wise in 1310, con-

taining the most beautiful frescoes of Giotto in Naples. The monument of the founder, forty-two feet in height, is magnificent.

The S. Domenico Maggiore, which is one of the finest in Naples, containing twenty-seven chapels and altars. It is in the Gothic style, and was erected by Charles II in 1289.

There is an English Church in the Strada S. Pasquale, whose site was presented to the English residents by Garibaldi, when he was dictator of Naples in 1860. The Sunday Services are 11 A. M. and 3:15 P. M. There are also a Presbyterian Church of Scotland, a Baptist Church, and a "Floating Bethel."

The **University at Naples** situated on the Strada dell' Universita, was founded in 1224 and is one of the oldest in Europe. It contains five faculties, about 100 professors, and 8,035 students (1924). It has a fine library, and valuable collections of natural history and mineralogy.

**The Heights of Sant' Elmo** can be reached by the electric tramway or by one of the cable tramways. The view of Naples and its environment is magnificent. Here is the CASTEL SANT' ELMO (875 feet above sea-level) built by Robert the Wise in 1343, which in the days before powerful artillery came into vogue, was deemed impregnable. It is now used as a military prison.

The building formerly used as the CARTHUSIAN MONASTERY of San Martino is near by, and is now used as a **Museum.** The hours of admission are from ten to four, and the cost is one franc. Here may be seen the sumptuous Barge used by Charles III, the State Coach in which Victor Emanuel and Garibaldi entered Naples in 1860, and a number of paintings.

**Important Streets.**—THE TOLEDO, officially known as the Via Roma (gia Toledo), is the most important thoroughfare in Naples, and is alive with traffic and shoppers. It divides the city in a straight line from north to south, and with its intersecting streets is the centre of mercantile activity. It has some beautiful stores, although it should be remembered that the

prices are higher than in the more modest shops on the side streets. The Gallery of Humbert I. is an Arcade of fine shops.

The Strada Santa Lucia is a characteristic street among the lower classes of Naples, and here life may be seen in all its primitive disregard of conventionalities.

The Piazza del Mercato on which the fish market is located presents a busy and interesting scene, especially on Mondays and Fridays. The Strada nuova di Posilipo, which begins at the seashore and winds around the southern slope of the hill has some of the finest villas in Naples and gives a succession of attractive panoramic views.

## THE MUSEUM

The Museo Nazionale is one of the finest in Europe, and is the greatest attraction to tourists which Naples possesses.

The Museum has been fitted up since 1790 for the reception of the royal collection of antiquities and pictures. It includes the collections belonging to the crown, the Farnese collection from Rome, those of the palaces of Portici and Capodimonte, and especially the priceless treasures excavated at Pompeii and Herculaneum, which are unrivalled, particularly in its bronzes and objects of art.

A brief outline may be useful in a preparatory way, and may prove sufficient for those who have a very limited time at their disposal, and wish to have pointed out only the objects of conspicuous interest and artistic value.

It should be noted that the Museum was entirely reconstructed in the Spring of 1905, and that all guide-books and catalogues published prior to that time are entirely misleading in their descriptions of the Museum.

The Museum contains more than one hundred and twenty thousand specimens, the very great majority of which are Roman antiquities.

The Museum is open from 10 A. M. to 4 P. M. on week-days from November 1st to April 30th, and from 9 A. M. to 3 P. M. from May 1st to October 31st. Entrance two lire. Sundays free, 10 A. M. to 1 P. M.

GALLERY OF HUMBERT I

Among the statues in the CENTRE HALL of the Vestibule is that of *Eumachia* (6232), the Priestess who at her own expense erected the Exchange in the city of Pompeii. In the LEFT AISLE of the Vestibule is the colossal statue of *Urania* (5960) and the *Genius of the Roman People* (5975). In the RIGHT AISLE (in the centre) is the statue of *Marcus Nonius Balbus* (6104) and the fine *Equestrian Statue of his son* (6105) with probably the finest marble horse of antiquity. Here also is *Flora* (5978), gracefully draped.

**Ground Floor, East Wing.**—In the FIRST PORTICO is the Archaic Statue of *Pallas* (6007), one of the finest extant. Also *Orestes and Electra* (6006), *Artemis* (6008) and a *Young Boxer* (119,917) all worthy of special mention. In the five INNER HALLS reached from the First Corridor are some excellent works, largely from Locris and Pompeii.

The HALL OF THE MOSAICS (mosaics were not introduced into Rome until 180 B. C.) contains some good specimens, notably *Strength Conquered by Love* (in the centre), containing the figure of a woman and a chained lion; a *Comic Scene* (9985); a *Kitten Killing a Chicken* (9993); some *Fishes* (9997) and *Achilles Attacking Agamemnon* (10006).

Returning to the Corridor the passage to the right leads to the SECOND PORTICO of marble sculptures. In the GREAT HALL is the well known *Venus Victrix* (6017); *Psyche* (6019); the *Persuasion of Helen* (6682) and the *Faun and Infant Bacchus* (6022).

The REAR ROOM contains the celebrated **Farnese Bull** restored under the direction of Michael Angelo. It represents the two sons of Antiope avenging their mother's wrongs by binding the cruel Dirce to the horns of a bull, Antiope in the meantime pleading for mercy for her enemy. It is from a single block of marble, and is one of the finest pieces of ancient statuary.

In the Opposite Hall is the **Farnese Hercules**, represented as holding the golden apples of the Hesperides, after the successful accomplishment of the eleventh task demanded of

him by King Eurystheus. Here also may be found the *Torso of Venus* (6035) a Greek work, the *Nereid* (6026), seated on a sea-monster, and the *Gaeta Vase* (6673) a first-rate work.

In the two small adjoining rooms is the *Venus Callipygus* (6020), the *Farnese Venus* (6286), and the *Crouching Venus* (6293) with Cupid just behind her.

The THIRD PORTICO and its five Inner Rooms are filled with marble sculptures, bas-reliefs and fragments to which detailed mention cannot here be given.

In the BASEMENT and on its upper landing there is an **Egyptian Collection** of stelæ, sarcophagi, mummies, tablets, vases, etc., which will have limited interest for those who have been in Egypt.

**Ground Floor, West Wing.**—Here are the Busts of Greeks and Romans such as *Æschinus* (6018) regarded by Canova as one of the finest busts of antiquity; *Demosthenes* (6153); *Homer* (in the centre on column) the best of the busts of the blind poet, and *Socrates* (6415) with the Greek motto inscribed, "Not only now, but always, it has been my habit to follow only the dictates of my judgment. Mature reflection I find after strict examination to be the best of all things."

The Busts are continued in the SECOND PORTICO, including *Cicero* (6231); *Pompey the Great* (6028); *Brutus* (6025); *Marcus Aurelius* (6092); *Antinous* (6030); *Caracalla* (6033), etc. These busts are also continued in the Inner Rooms, I., II and III.

In the centre of ROOM IV may be seen the **Great Mosaic** (10020) representing the battle of Issus between Greeks and Persians. There are twenty-six combatants and sixteen horses. The chief figure is Alexander, bare-headed and on horseback, transfixing an enemy with a lance. On the right is Darius flying in his chariot. In this room is also the notable *Bust of Cæsar* (6038).

In ROOM VII (Hall of Apollo) is a figure of *Apollo* (5962), drawing a bow.

In ROOM VIII there is a collection of objects taken from the

Temple of Isis at Pompeii including in the centre the *Statue of Isis* (976).

**The Collection of Bronzes.**—These are from Pompeii and Herculaneum, the latter being in a better condition, and hence are black or very dark green, while those from Pompeii have the light green oxodized discolorations.

In Room I. are the Pompeian Masterpieces including a *Dancing Faun* (5002); a *Drunken Faun* (111,495); *Silenus crowned with ivy* (5001); *Narcissus* (5003); and an *Angler* (4994).

Room II contains *Apollo with the Plectrum* (5630), *Bacchus and Ampelus* (4995); *Victory* (4997) and *Apollo* (5613).

Room III has the Herculaneum Bronzes, *Mercury in Repose* (5625), the most celebrated bronze of antiquity; the *Sleeping Faun* (5624); *Five Actresses* (5604–9), and *Dionysus* (5618) usually called Plato.

In Room IV may be seen the *Drunken Faun* (5628); *Two Gazelles* (4886, 4888) and the *Discoboli* (5626–7), of great merit.

Room V. contains the so-called *Bust of Seneca* (5616) and the Last Portico the statue of *Mammius Maximus* (5591).

**The Entresol, East.**—Here may be found upwards of one thousand paintings taken from the walls of Pompeii, Herculaneum and Stabiæ.

Taking the large rooms first, we have in Room I. *Thelephus fed by a Hind* (9008); *Achilles detected by Ulysses* (9110); *Briseis and Achilles* (9105); *Iphigenia* (9112) and *Theseus in Crete* (9049). In the centre are *Theseus Slaying the Centaur* (9560); *Five Daughters of Niobe* (9562) and *Three Actors with Mask* (9563).

In Room II may be found *Iphigenia* as Priestess of Diana (111,439) and *Medea with Sheathed Sword* (8976).

Room III contains the *Three Graces* (9231, 9236); the *Three Parts of Ancient World, Europe, Asia and Africa* (8898) and *Medea Meditating the Murder of her two Children* (8977).

The principal paintings in ROOM IV are *Cimon Saved from Starvation* (9278) and *Ariadne and Bacchus* (9278).

ROOM V. has the *Thirteen Bacchantes Figures* (9295–9307); some figures of *Centaurs* (9133–6); the *Sale of Loves* (9180); the *Sporting Genii* (9178, etc.); the *Wedding of Zephyrus* (9202); two *Nereids* (8859, 8870) and in the passage to the last room, the celebrated *Rope Dancers* (9118–9121).

In the Entresol (East) there is also a RESERVED CABINET containing objects not suitable for general exhibition, to which admission can be obtained only by special permission.

**Upper Floor.**—Here are found the **Small Bronzes,** numbering some 13,000 specimens, from Pompeii and Herculaneum. These form a remarkable feature of the Museum.

They include household goods for common use in bronze such as tables, candlesticks, lamps, and surgical instruments, including the speculum, pincers, scissors, lancets, etc. Also there are tools for workmen such as pick-axes, spades, anvils, hammers, and planes. There are also scales, safes, compasses, keys, locks, hinges, stoves, spoons, saucepans, colanders, funnels, milk jugs, etc.

There are also a great variety of general objects such as furniture, musical and mathematical instruments, writing materials, jewelry, dice, fishing tackle, and the "Lares and Penates" or household gods.

**Third Floor.**—Here are the glass, silver, gold and enameled objects, toilet articles, cups and vases, armour, and the remarkable collection of one thousand cameos and five hundred intaglios. Most valuable is the **Library of the Papyri,** containing 1,800 manuscripts, consisting of treatises on nature, music, rhetoric, life and religion, as well as a letter to a child written by Epicurus. The 20,000 engravings in 227 portfolios, some of which are the copies of the Pompeian frescoes in their originally brilliant colours, are well worth study, as well as the 2,000 inscriptions in various languages on stone and bronze tablets, consisting of epitaphs and laudatory inscriptions.

**The Collection of Coins** consists of 80,000 specimens,

including rare Arabic, Cuphic, Indian and Persian coins. The **Collection of Vases** will have a rare attraction for art lovers, the finest being placed by themselves in short columns. The **Collection of Precious Relics** is a remarkable exhibition of antique gems as well as of gold and silver objects. Among these is the remarkable *Tazza Farnese*, of priceless value, engraved on the outside with a magnificent Head of Medusa and on the inside with eight figures in relief. The **Collection of Ancient Chrystal** including a cut-glass vase, also deserves mention.

The **Picture Gallery** contains some notable paintings, mostly of the Italian Schools. Among these works are Titian's *Danaë* painted at Rome when Titian was sixty-eight years old; Titian's *Portrait of Pope Paul III;* Titian's *Philip II*, painted when he was seventy-five years old; the *Holy Family* by S. del Piombo; a *Madonna* by Perugino; Raphael's *Holy Family;* a copy of Raphael's *Portrait of Leo X.* by Andrea del Sarto; and a Portrait of *Cardinal Passerini* reputed to be Raphael's; Correggio's *Betrothal of St. Catherine with the Infant Christ;* Correggio's *Madonna* called Gypsy from the headgear; Titian's *Pope Paul III;* the *Scourging of Christ* by Moretto and Mantegna's *St. Euphemia* in a ruined condition. There are also a number of the inferior works of Van Dyke, Rembrandt and others.

Taking the Museum as a whole, it is certainly the most precious repository of ancient art. When we remember that these things were largely taken from two small Roman towns, we arrive at an idea of the variety and magnitude of the works of art to be found in the city of Rome, as well as other cities of the old Roman empire.

## PRACTICAL HINTS

HOTELS.—Parker's, Excelsior, Santa Lucia, Bertolini, and Grand. Rates sixty lire and upward.

TAXICABS.—These have fixed rates. There are special rates to suburban points, such as Sorrento, Amalfi, etc.

TRAMWAYS.—Fare, fifteen to thirty-five centimes (three to seven cents) according to distance.

MONEY.—The French system is in vogue, the lira, equal

to twenty cents, being the standard. A lira contains one hundred centesimi, each having the value of one-fifth of our cent. A piece of five centesimi, called the soldo, is much in vogue and is very useful for small purchases or tips. The price is often given in soldi, five soldi being the same as five cents. A lira was worth 4.36 cents in Dec., 1924, instead of 19.3 cents.

PURCHASES.—Shops rarely have fixed prices. Coral beads, cameo pins, tortoise-shell and lava ornaments, copies of ancient bronzes, vases, etc., are characteristic souvenirs.

In coral and tortoise-shell goods, care should be taken to avoid receiving celluloid imitations. Most of the so-called Japanese or attractive pink coral beads which are offered on the streets and brought on the ships, are merely dyed white coral.

CHURCHES.—"Christ Church" (English) is in the Strada San Pasquale, the site having been presented by Garibaldi in 1860. Services, 11 A. M. and 3:15 P. M. Presbyterian Church is in the Vico Cappella Vecchia. Services, 11 A. M., and fortnightly at 8 P. M. Wednesdays, 3 P. M. Wesleyan Methodist Church is in the Vico Sant' Anna di Palazzo. Service, 11 A. M. Baptist Church, 175 Strada Fona. Services, 11 A. M. and 8 P. M.

## II—POMPEII

POMPEII was never more than a third-class city of 30,000 inhabitants. It is not strange, therefore, that the first impression of the visitor is one of disappointment. It appears as a town destroyed by fire, with straight streets, narrow alleys and the windowless houses of concrete and brick, utterly without ornament and looking like ruined cowsheds. Nevertheless, the city is worthy of careful study, especially in connection with the rich remains gathered in the Museum at Naples.

The city was in part destroyed by an earthquake in 63 A. D., and after its partial rebuilding, was completely destroyed

August 24, 79 A. D. The first premonitory symptom was a dense shower of ashes, a stratum of which covered the town to a depth of three feet, allowing the inhabitants time to escape. Many of them, however, returned, some doubtless to recover their valuables, others paralyzed with fear. The number that perished is estimated at 2,000. The fall of ashes was followed by fragments of red-hot pumice stone, to a depth of seven or eight feet. The present superincumbent mass is about twenty feet in thickness.

It is a mistake to imagine that the town has never been disturbed from the time of the disaster until the recent excavations. There is abundant evidence that much digging was done by the survivors to recover lost valuables, as well as by treasure seekers, during a number of centuries later. The ruins were even searched for marbles and materials for building purposes. During the Middle Ages, however, the very existence of the town seemed to be forgotten, and it was not till 1592, when a water conduit was run through the very middle of it, that it once more came into general recognition. Yet no excavating seemed to have been done at this time.

In 1748, the finding of some bronze utensils by a peasant attracted the attention of Charles III, and he ordered some excavations to be made. The theatre, the amphitheatre and other portions of the town were soon laid bare. The discovery caused much excitement and wonder, and the resurrected city soon had a place in literature through Schiller and Shelley, as well as through more modern writers like Bulwer and Dickens. These excavations, however, seemed to be more for the purpose of securing valuables and art objects, than for any permanent acquisition to archæology and art.

Beginning with 1860, the Italian government has prosecuted systematic uncovering of the buried city, an annual appropriation of $12,000 having been made. This, including about $8,000 in annual gate receipts, has made it possible to employ an average force of about eighty men. The city is scarcely more than half excavated, and it will take forty years more, at

the present rate of progress, to finish the work, and it will involve a further expense of nearly a million dollars.

About six hundred bodies have been found, and at the Porta Marina a number of bodies in plaster may be seen. The Pompeian sentinel, who is commemorated in Bulwer's "Last Days of Pompeii," appears to have been a myth.

The entire circumference of the city walls is less than two miles. The buildings as a rule are small and the streets, though well paved, are narrow, the widest being only twenty-four feet and the narrower ones fourteen feet. There are several streets lined with shops, but few business signs were found, although not a few political announcements. The artistic element prevails throughout the city, even the public fountains, of which there are a number, being decorated with art objects.

The houses are rather flimsily built of concrete, and wood and other inflammable materials were used for the upper stories. Although only one house remains with three stories, it is quite evident that nearly all the houses were at least two or three stories high, the upper part having been destroyed by the fiery shower of sparks and stones.

The houses are largely after the same general architectural plan. Passing through the entrance (ostium), on the side of which the porter had his little room (cella), we enter a central court (atrium), having a reservoir (impluvium) in the centre for storing rainwater. This court was surrounded by a covered passage admitting to different rooms, the chief of which in the rear of the court is the public room (tablinum), where people on business bent were received, all the various rooms around the atrium being of a public character. Passing from the atrium, we come into a larger inner court, the peristylium, so called because it was usually surrounded by columns. Around this peristyle were the private family rooms, including the eating room and kitchen, and the sleeping rooms, most of which were up-stairs.

Everywhere in these houses there are elaborate wall decora-

Abbreviazioni
C. Casa
F. Fontana
Sep. Sepolcro
Mura e torri della città
Porta di Capua
Porta del Vesuvio
Via Ercolanese
Reg. V
Reg. VI
Reg. VII
Reg. VIII
Reg. IX
Reg. I
Casa delle Nozze d'argento
Casa di Giocondo
Casa del Centenario
Casa del Laocoonte
Casa di Sallustio
Casa del Fauno
Casa di Meleagro
Casa del Centauro
Casa di Apollo
Casa di Adone
Casa del Labirinto
Casa dei Vetti
Casa del Torello
Casa della Regina Margherita
Casa del Simposio
Casa di Pansa
Casa del Poeta tragico
Casa dell'Ancora
Casa del Citarista
Casa di Sirico
Casa dei Diadumeni
Casa di Orfeo
Casa di Cornelio Rufo
Casa del Chirurgo
Casa di Albino
Casa delle Vestali
Casa del Balcone pensile
Casa del Larario
Casa dello scheletro
Casa del Bicentenario
Casa di Paquio Proculo
Casa di Trebio Valente
Casa di Pinario Cerialis
Casa di Cecilio Giocondo
Casa di Arrio Diomede
Casa di Giulia Felice
Casa di Loreio Tiburtino
Casa di Polibio
Casa di Lucrezio
Casa di Meleagro
Casa di Ottavio Quartione
Casa di Ottavio Rufo
Casa di Ottavio Rufo
Casa di Ottavio Rufo

tions with bright colours, as a rule in the utmost taste and harmony. They are usually painted stucco laid on cemented bricks, but sometimes are in fine mosaics. The frescoes and mosaics show scenes of love, war and mythology. The best have largely been removed to the Naples Museum, but many excellent specimens still remain, although somewhat faded from exposure.

## A VISIT TO THE RUINS

Starting at the Porta Marina we enter the **Museum** containing casts of windows, doors and other objects in wood.

In the glass cases are the figures of human bodies formed by filling the cavity, left by the decayed body in the hardened ashes, with plaster. The postures and struggles of the body are fully reproduced, and even the features are often well preserved. The figure of a young girl, evidently overtaken in sleep, and with a countenance in perfect repose is most striking. Here are also a mother and daughter lying close together. The skeletons of horses and dogs and of a cat are shown.

Passing now along a narrow street, we come to the **Basilica,** used both as a market and as a law-court. Its interior has several series of Ionic brick columns and half columns, and at the end of the building an elevated tribunal still stands. It is doubtful whether this edifice was rebuilt after its partial destruction by the earthquake in 63.

Passing the ruins of the **Temple of Venus,** with remains of columns and its altars intact, we approach **The Forum,** a great open structure, 515 feet long and 107 feet wide, paved with large slabs, with numerous pedestals which for the most part were never occupied, as the Forum had not been completed. On its south side are buildings connected with the law-courts.

On the east side of the Forum is the **Chalchidicum** or Exchange, also called the Building of Eumachia, because the building, according to the inscription was erected by this priestess, whose statue is now in the Naples Museum. It was

originally surrounded by fifty-four columns of Parian marble, which have long since been removed, only fragments being left.

Beyond this, still to the east of the Forum is the TEMPLE OF MERCURY with a finely sculptured altar, and next to it is the CURIA or Town Hall, now in ruins. Just beyond at the northeast corner of the Forum is the TEMPLE OF AUGUSTUS, so called because the Statue of the Emperor, with those of Livia and Drusus (all now in the Museum), were found here. The celebrated picture of Ulysses meeting Penelope also came from this temple.

Passing through a Triumphal Arch in brick, we come at the northern end of the Forum to the TEMPLE OF JUPITER, also called the Capitolium, originally used for the worship of Jupiter, Juno and Minerva, but already in ruins at the time of the eruption. A stair leads to an upper story, from which there is a fine VIEW, suggesting Shelley's poetic conception in the words beginning,

> "I stood within a city disinterred
> And heard the autumnal leaves like light footfalls
> Of spirits passing through the streets; and heard
> The mountain's slumberous voice at intervals
> Thrill through those roofless halls."

The Strada del Foro, going north brings us to the small TEMPLE OF FORTUNE, erected by Marcus Tullius, so the inscription tells us, upon his own ground. On the opposite corner are the **Thermæ** or Public Baths, where we can see the dressing-room surrounded by benches, the cold bath with the fine marble pavement, the tepid bath in a room with a handsome cornice, and the hot bath in the room with a peculiar ribbed ceiling.

Just opposite is the **House of the Tragic Poet**, one of the finest in Pompeii, so called from the representation, found in the tablinum, of a supposed poet reading, as well as from a mosaic representing a theatrical rehearsal. This is the so-called House

of Glaucus in Bulwer's "Last Days of Pompeii." On the threshold was a dog in Mosaic with the words "Beware of the Dog," now in the Naples Museum.

Just opposite to the west is the **House of Pansa**, occupying a whole *insula* or section, being 319 feet long and 124 feet broad and comprising sixteen shops and dwellings. This is the house which has been reproduced at Saratoga, New York, by Mr. Franklin W. Smith. On the threshold is the greeting "Salve" in Mosaic. It is recorded that Cicero took a letter "ex Pansæ Pompeiano" to Atticus.

Bearing to the northwest and crossing the Vicolo di Modesto, we find such interesting houses as the HOUSE OF SALLUST with its atrium and adjoining rooms painted to imitate marble, a BAKE HOUSE with large ovens, the HOUSE OF THE SURGEON, so called from the number of surgical instruments found, and probably the oldest house in the city, being built from massive limestone blocks. Just beyond is the Porta di Ercolano, one of the eight gates of the city, outside of which is the STREET OF THE TOMBS, the various mausolea containing the names of the deceased, together with laudatory inscriptions.

Returning to the Strada di Mercurio, and beginning at the north we come to the HOUSE OF APOLLO (No. 23) on the west, so called because of the number of representations of this divinity found here; the HOUSE OF MELEAGER (No. 2), on the east with some attractive frescoes; the HOUSE OF THE CENTAUR (Nos. 5 and 3), consisting of two houses connected by a door; the HOUSE OF ADONIS (No. 18), just opposite, so named from a Statue; the House of CASTOR AND POLLUX (Nos. 6 and 7) consisting of two connected houses. On the southeast corner where the Strada di Mercurio crosses the Vicolo di Mercurio is the TAVERN (No. 1) with a fountain in front of it ornamented with a head of Mercury, from which both the Strada and the Vicolo di Mercurio take their name. The Tavern is filled with paintings of convivial scenes.

Continuing on the Strada di Mercurio, we pass the HOUSE OF THE SMALL FOUNTAIN (No. 23), the HOUSE OF THE LARGE

FOUNTAIN (No. 22) and the HOUSE OF THE FULLER (20) with dyeing vats and a gallery for drying the cloth.

Going eastward on the Strada della Fortuna we come to the celebrated **House of the Faun** (No. 1), perhaps the largest in Pompeii, 262 feet long and 125 feet wide, in which fine mosaics take the place of the usual paintings. It is so called from a small statue of a Dancing Faun found in the atrium. On the opposite northeast corner of the Vicolo di Mercurio is the HOUSE OF THE VETTII, with most elaborate paintings and marble decorations.

The Strada dell' Abondanza, starting near the southeast corner of the Forum, is the special street for shops, on which vehicles were not permitted, several stone pillars near the Forum blocking the way. This crosses the Vico del Lupanare, so called from the house (No. 18), now closed, the bad character of which is evident from the paintings and inscriptions. Just beyond is the HOUSE OF CORNELIUS RUFUS (No. 15).

To the south of this is the interesting **Foro Triangulare** which was surrounded by a Portico of 100 Doric columns on three sides. The side towards the sea has the ruins of a fine GREEK TEMPLE 101 x 67 feet, probably dedicated to Minerva, which was not rebuilt after its destruction by the earthquake sixteen years previously. Near by is the Bidental, or altar and the small adjacent rooms in which the skeletons of several priests were found with sacrificial utensils at their side.

To the right of the Foro is the **Great Theatre**, a semicircular structure, lined with marble and open to the air, capable of holding 5,000 spectators. On the top of the wall can be seen the stone rings which supported an awning in sunny weather. The adjacent SMALL THEATRE, with room for 1,500 spectators, is in a splendid state of preservation. Just below are the BARRACKS OF THE GLADIATORS. Here were found some sixty-three bodies of men, women and children, as well as iron stocks and gladiatorial weapons.

Just above the Great Theatre is the splendid **Temple of Isis**, restored after the earthquake, according to the inscrip-

SPECIAL SOLDIERS OF KING GEORGE, ATHENS
HOUSE IN POMPEII
CAPRI

tion, by a boy of six years, who in honour of his munificence was given the rank of the decuriones. It is the best example of a heathen temple used in the first century which is now existing. The officiating priest was wont to withdraw from the view of the worshippers and minister alone to the gods. In the chambers of the priests were found several skeletons, and on the altar were the remains of sacrifices. A small statue of Isis, now in the Naples Museum, was found in the portico of the temple.

The **Amphitheatre** at the southeast end of the town was large enough to accommodate 20,000 spectators, being 444 feet long and 342 feet wide. It is only partially excavated. Bulwer's story of the people being surprised by the eruption while witnessing a gladiatorial combat is a myth, and Bulwer is guilty of a striking anachronism, as the Amphitheatre was not in use for some years previous to the year 79.

PRACTICAL HINTS.—The distance from Naples to Pompeii is fifteen miles, the time required being about fifty minutes. Admission on Sunday is free, but no guides are furnished. Other days the entrance fee is five lire. Guides also expect a tip. They have little archæological knowledge, but are useful in showing the way. The gates are open from 9 A. M. to 6 P. M. The guides are all too apt to hurry visitors, often making the round in two hours. Tourists should insist on making the entire round of places of interest herein indicated, and unsatisfactory guides should be threatened with a complaint to the Inspector (soprastante). At least four or five hours should be given to the ruins. Dinner can be had at the entrance to Pompeii at the Hotel Suisse for sixteen lire.

## MT. VESUVIUS

Mount Vesuvius varies in height according to the effect of eruptions from 3,900 to 4,300 feet. It is the only active volcano in a highly volcanic district. Strabo, writing in the time of the Emperor Augustus, speaks of the mountain being covered

with meadows and gardens, almost to the top. The disastrous eruption in 63, which destroyed Pompeii and other surrounding towns changed this garden into a desert. The eruption of 79, with its appalling fury, completed the work of destruction. It was at the later date (79) that the naturalist Pliny (the Elder) perished by suffocation from the gases and ashes, while endeavouring to render aid to the endangered.

Since 79 there have been fifty-nine eruptions, the most terrible being in 1631, when 3,000 persons perished. In more recent years the activity of the volcano has been renewed, and in 1872 twenty persons lost their lives by a sudden outburst of lava. An eruption of lava also began in 1895, and the lava has since continued to flow, although as yet not endangering human lives. In the fall of 1904, an unusually threatening eruption destroyed the upper station of the Wire Rope Railway, making the ascent for the time impossible. The regular charge for the Railway trip is twenty-one francs. The full trip on horseback is extremely fatiguing. Unless the day is very clear and the crater unusually quiescent, the trip is apt to be disappointing, owing to the smoky haze that shuts out the view, and to the presence of noxious fumes.

## SORRENTO

Sorrento is a small but picturesque town of about 7,500 people, its orange and lemon gardens with which it is surrounded growing luxuriantly on great precipitous rocks, overlooking the sea. The deep ravines which surround it were supposed by popular legend to be peopled with dwarfs. This was the home of Tasso, who died at Rome in 1595, but the sea has long since swallowed up the house in which he lived and the rock on which it was built.

Sorrento has excellent hotels and is a favourite winter and spring resort. The famous drive to Amalfi, passing through La Cava, etc., can be continued from Sorrento.

## CAPRI

As this small mountainous island is also included in the

Sorrento excursion, it should receive mention. It has an area of about six square miles. Its great cliffs rising abruptly 900 feet out of the sea, give a beautiful view of the Bay of Naples. It is popular among tourists, about 30,000 strangers visiting it annually. The Monte Solaro, with its height of 1,920 feet, gives a superb view. The Blue Grotto (175 x 100 feet) is dazzlingly beautiful from the blue refraction of light on every object.

The Blue Grotto is not accessible on days when the wind is from the east or north, as the small boats cannot enter the narrow entrance, scarcely three feet in height, when the sea is rough. The view within the Grotto is more beautiful late in the afternoon than at noonday.

It is very desirable to visit the extensive ruins of the Villa of Tiberius, from which point there is a magnificent view.

## III—ROME

*"Infinite riches in a little room."*

*Note.*—A complete New Guide to Rome, by A. D. Jani, published by Verdesi, costing ten lire, can be had at any bookstore in Rome. Mr. Jani also delivers lectures in excellent English amid the ruins of classical Rome.

WE would strongly urge that all prospective visitors to Rome endeavour to get a clear bird's eye view of the life of its centuries, which will help to throw much light upon the magnificent ruins and upon the invaluable works of art which have come down through the ages. Reading some good History of Art, and a book on Greek and Roman Mythology would also enhance the value of the Art Galleries and Museums.

It is an appalling task to try to "do" Rome within a few days' time. It will be best for a person having only a limited time in the "Eternal City," to leave nine-tenths of the

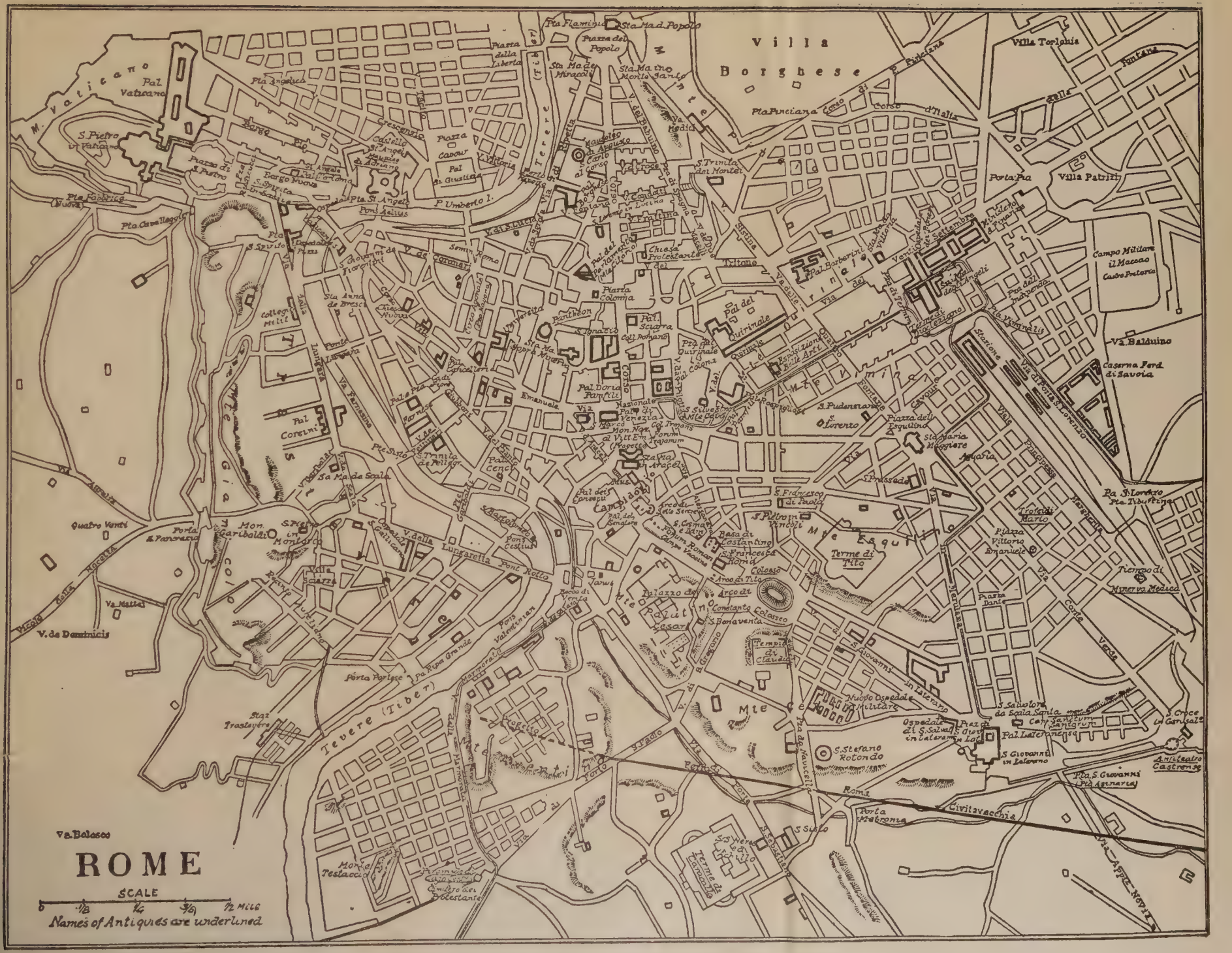
churches and places of interest indicated in guide-books untouched. It will be time better spent to see the great distinguishing features thoroughly.

It is very desirable, in order to get a good idea of the intricate topography of Rome, to take a three hours' drive through its principal thoroughfares, all the while following the map closely. Dr. S. Russell Forbes, in his "Rambles in Rome," makes a suggestive outline for such a drive, which is here reproduced:

"Start from the Piazza di Spagna; drive down the Via Babuino to the Piazza del Popolo, up to the Pincio, for a view of Rome, looking west; then along the Via Sistina, up the Quattro Fontane, to the right, down the Via Quirinale; stop in the square for the view. Proceeding to the Via Nazionale, turn up it to the left as far as the Via Agostino Depretis; then turn to the right past S. Maria Maggiore direct to the Lateran, from the front of which see the view eastwards; then follow the Via S. Giovanni down to the Colosseum, passing by the most perfect part. By the Via del Colosseo, Tor di Conti, Via Croce Bianca, Arco dei Pantani, Forum of Augustus, and Via Bonella, you reach the Forum, under the Capitoline Hill. Continuing by the Via Consolazione and Piazza Campitelli, follow the line of streets to the Ponte Sisto; crossing this, proceed up the Via Garibaldi to S. Peter in Montorio. Grand view of Rome and the Campagna, looking north, east and south.

"Hence, by the new Villa Corsini, drive to the left down the Lungara to S. Peter's; drive round the square; then down the Borgo Nuovo to the Castle of S. Angelo. Crossing the bridge, take the Via Coronari to the Circo Agonale; then on to the Pantheon, and by the Minerva to the Piazza di Venezia; thence up the Corso as far as the Via Condotti, up which street you return to the Piazza di Spagna, after having thus made the most interesting drive in the world."

**Piazza del Popolo.**—This is the most convenient starting place in Rome, from which the four principal lines of thoroughfare diverge. In the centre is the Egyptian obelisk, seventy-six feet six inches high, originally brought from the Temple of the Sun at Heliopolis and erected by Augustus in honour of Apollo. Here is also the Church of S. Maria del Popolo, dating from 1081. The interior was remodelled by Bernini in the


ROME
SCALE
1/8 1/4 3/8 1/2 MILE
Names of Antiques are underlined
Villa Borghese
Villa Torlonia
Villa Patrizi
Tevere (Tiber)
Pal. Vaticano
S. Pietro in Vaticano
Piazza del Popolo
Piazza di Spagna
Piazza Colonna
Piazza Venezia
Quirinale
Pal. del Quirinale
Pal. Barberini
Pal. Corsini
Pal. Doria Pamfili
Pal. Sciarra
Pal. Venezia
Pal. Farnese
Pal. Cenci
Pal. dei Conservatori
Pal. Lateranense
Pal. di Giustizia
Pal. delle Esposizioni
Pal. delle Belle Arti
Pal. Torlonia
Pal. Massimo alle Colonne
Pal. Rospigliosi
Pal. Pamfili
Pal. Margherita
Pal. Ludovisi
Pal. Braschi
Pal. Altemps
Pal. Ruspoli
Pal. Odescalchi
Pal. Chigi
Pal. Borghese
Pal. Aldobrandini
Pal. Altieri
Pal. Cesi
Pal. Cavalletti
Pal. Gabrielli
Pal. Caetani
Pal. Mattei
Pal. Costaguti
Pal. Sacchetti
Pal. Falconieri
Pal. Spada
Pal. Farnesina
Pal. Lancellotti
Pal. Massimi
Pal. Rondinini
Pal. Sora
Pal. Taverna
Pal. Vidoni
Pal. Zuccari
Pal. Giraud
Pal. Torlonia
Pal. Pio
Pal. Ricci
Pal. Salviati
Pal. Sforza
Pal. Strozzi
Pal. Torre
Pal. Valentini
Pal. Verospi
Pal. Wedekind
Pal. Zuccaro
Pal. Zuccari
Pal. Zuccaro
Pal. Zuccari
Pal. Zuccaro
Pal. Zuccari

baroque style, and its Chigi Chapel represents Raphael as architect, painter and sculptor. In the Augustine Convent just adjoining, Luther had his residence while in Rome.

The **Pincian Hill** on the left side of the Piazza gives from its terrace a beautiful view of the City. This "Pincian Hill" is the favourite promenade of the Roman aristocracy. It was in the Palace on this elevation that Messalina, the infamous wife of Claudius, pursued her revels, and in the adjacent garden of Lucullus met her tragic death.

**The Corso**, although somewhat narrow, is the most important street in Rome, and is about a mile long. Here may be found the Church of S. Lorenzo in Lucina with its grand picture, by Guido Reni, of the Crucifixion. On the right of the Corso is the Church of S. Maria in Via Lata, in which tradition has it that Luke wrote his New Testament writings, and in the subterranean Church of which St. Paul is said to have lodged.

The **Doria Palace** is an extremely large building, and is said to have afforded a dwelling-place for hundreds of persons. Its Picture Gallery (open Tuesdays and Fridays from ten to two; no fee) contains only a few works of note. Special mention, however, should be made of Claude Lorraine's *Landscape with a temple of Apollo* (76) and *The Mill* (88) by the same artist, which are found in Gallery I., and the *Portrait of Pope Innocent X* (118) by Velazquez, found in the adjoining cabinet. In Gallery II, Room IV is the *Madonna* (159) by Rondinelli, and in Gallery IV are Titian's *Daughter of Herodias* (388) and Raphael's *Venetian Scholars, Navagero and Beazzano* (403).

**The Pantheon** is one of the most imposing and well-preserved of all the Roman buildings, and is a magnificent example of the Roman architecture. It was built by Agrippa, the son-in-law of Augustus, and dates from the beginning of the Christian era, but its present form is largely due to the rebuilding by Hadrian. It was consecrated as a Church in 609. It

has a magnificent portico supported by sixteen Corinthian columns, forty-one feet high, and five feet in diameter. The massive interior is lighted from a great aperture in the dome. The dome is an impressive piece of architecture, being 142 feet high and the same number of feet in diameter.

The tomb of Victor Emanuel II is in the second recess to the right, and that of Humbert I is to the left, and by the third altar to the left is the tomb of Raphael. Other celebrated artists are also buried here.

## THE CAPITOLINE HILL

This hill, while the smallest of all the seven, was historically the most important, being the hill of the Kings and of the Republic, while the Palatine hill was the hill of the Empire.

There are three approaches ascending the hill, the one to the left consisting of a flight of 124 steps leading to the Church of **Santa Maria in Aracœli.** This is one of the most interesting of the Churches, and was originally the site of a pagan temple. While the Church has little architectural beauty, its interior is solemn and impressive. Its mosaic pulpit and floor, its frescoes and antique columns, its rich golden ceiling and its medieval tombs, all touched with antiquity, give a noble effect. Here it was, according to Gibbon himself, that the idea of the "Decline and Fall of the Roman Empire" had its origin.

The ascent to the right leads to the PALLAZZO CAFFARELLI, formerly used by the German Embassy, and the central ascent leads up to the CAPITOL SQUARE, and its surrounding palaces. In the centre of the Square is the famous EQUESTRIAN STATUE OF MARCUS AURELIUS, the finest work in bronze coming to us from ancient times.

**The Capitoline Museum.**—(Open every day from ten to three; Sundays, ten to one; entrance fee two lire.) This is in the palace to the left of the Square and contains a collection of Roman antique sculpture, which is only surpassed by that in the Vatican.

Passing the colossal river-god in the centre of the court, the black granite Egyptian lions to the right and left, and some interesting sarcophagi on the ground floor, we ascend the staircase.

Room I. has in its centre the celebrated *Dying Gladiator*, recognized from his torque as a Gaul (1); *Alexander the Great* (3); and the *Resting Satyr* of Praxiteles (10), which inspired Hawthorne's "Marble Faun."

In Room II is the celebrated *Faun* (1) found at Hadrian's villa in Trivoli; a *Head of Ariadne* (21); and a Sarcophagus (3) with relief of *Diana and Endymion.*

In Room III (Large Saloon) is *Jupiter* (1) in black marble; two *Centaurs* (2, 4) in dark marble; a colossal statue of the *Youthful Hercules* (3); the *Wounded Amazon* (33); *Athena* (36); *Apollo* (7); *Ceres* (24); and *Harpocrates*, god of silence (28).

In Room IV, in addition to some valuable reliefs from the temple of Neptune, there are ninety-three busts of celebrated Characters of Antiquity. Among these are *Socrates* (4, 5, 6) *Diogenes* (21); *Sophocles* (22); *Demosthenes* (31); *Homer* (44, 45, 46); and *Plato* (58).

Room V. has the celebrated Collection of the Busts of Emperors. Among these are *Julius Cæsar* (1); *Augustus* (2); *Tiberius* (4); *Caligula* (11); *Messalina* (13); *Nero* (16); *Galba* (18); *Vespasian* (21); *Titus* (22); *Julia* (23); *Domitian* (24); *Trajan* (27); *Hadrian* (31); *Antonius Pius* (35); *Marcus Aurelius* (38); *Caracalla* (53); *Alexander Severus* (60) and others.

Corridor VI has a fine marble vase with a procession of twelve gods; *Pallas* (29); *Jupiter* (25); *Psyche tormented by Cupid* (20); *Colossal Head of Venus* (15); and *Cupid bending his Bow* (5). In an adjoining room is the celebrated **Capitoline Venus**, the work of a Greek sculptor after the manner of Praxiteles; and a fine group of *Cupid and Psyche.*

In Room VII is the well known *Mosaic of the Doves* on a Fountain Basin; a Sarcophagus with *Frometheus forming man,*

whom Minerva inspires with life (13); and the *Ilian Tablet* (83), a small relief showing the destruction of Troy and the flight of Æneus.

The **Palace of the Conservatori** (same hours as Capitoline Museum) is opposite the Capitoline Museum, and also has some important collections:—

In the COURT is the *Cinerary Urn of Agrippina*, the wife of Germanicus; and a statue of *Julius Cæsar*. Ascending the Staircase, on the first landing of which may be found reliefs from an Arch of Honour to Marcus Aurelius, we reach a CORRIDOR containing a collection of Porcelain, and the SALE DEI CONSERVATORI, decorated with frescoes of scenes from Roman history.

To the left of the entrance is the fine NEW CAPITOLINE COLLECTION, containing bronzes and other antiques found in recent excavations. Passing through several rooms containing portrait-heads, and beyond through a corridor, we enter the SALA DEGLI ORTI LAMIANI, containing marble antiquities found on the Esquiline. Here to the right is the *Head of a Centaur* (81); *Tritons* (35, 37); the celebrated half-figure of the *Emperor Commodus* (36) having ascribed to it the attributes of Hercules; and especially the *Esquiline Venus* (55), dedicated to the worship of Isis.

Passing into a GARDEN COURT, we see two ancient fountains, and on the wall is a *Plan of the City of Rome* as it existed about 205 B. C.

In the ROOM OF THE BRONZES is a number of fine works, including the *Roman Priest's Boy;* a *Bronze Head* with inserted eyes, a *Horse* of fine workmanship; the *Capitoline Wolf*, from the sixth century B. C., and the well-known *Boy Extracting a Thorn.*

The ROOM OF THE VASES contains a collection of vases, terracottas, bronzes and silver ornaments.

The PICTURE GALLERY is small, but contains several fine paintings including Rubens' *Romulus and Remus* (84); Guercino's *St. Petronilla raised from the Dead and shown to her*

*Bridegroom* (221); Titian's *Baptism of Christ* (145); Guido Reni's *St. Sebastian* (245); Velazquez' *Portrait of himself* (139), and the portraits of the Painters *Lucas and de Wael* (137) by Van Dyck, as well as his portraits of the poets *Thomas Killigrew and Henry Carew* (138).

The **Monument to Victor Emanuel II,** designed by Count Sacconi, is on the northeast end of the Capitoline hill facing the Corso, and is the most imposing equestrian statue in existence. Its entire cost is not far from $3,000,000. It commemorates the unifying of Italy in 1870.

## THE FORUM ROMANUM

This occupied the valley between the Capitoline and Palatine hills and originally was the Roman market-place, tradition having it that it was the scene of the seizure of the Sabine women. Gradually a number of temples and public buildings were erected, the earliest of which were the Temple of Vesta, the Temple of Saturn, the Temple of Castor and Pollux and the Temple of Concord. Under Augustus, it reached its height of glory and beauty, and so remained until the sixth century. After that time it began to be pillaged for building materials, until little remained but rubbish heaps, and the very existence of the Forum was forgotten until about 1780 when the Roman government began the systematic work of excavation.

It is impossible by any description in a book to give a clear conception of the location of the various ruins, most of which have little to show of their original form and grandeur. Usually some reputable lecturer accompanies a party of tourists and points out the various places of interest.

Standing on the hill above, a good view of the Forum may be obtained. To the left may be seen the Temple of Saturn with eight standing columns, the Temple of Vespasian with three columns, and the arch of Septimius Severus. Behind the Temple of Saturn is the column of Phocas, and the Temple of Antonius and Faustina with an octostyle portico, while directly opposite are the three magnificent pillars of the Temple of

Castor and Pollux. As the eye follows the "Sacra Via" (as the original way along these temples was called), we can see to the left the circular Temple of Romulus forming the vestibule of the present Church of Santi Cosma e Damiano, and beyond the great arches of the Basilica of Maxentius. In the background are the Church of Santa Francesca Romana (where the Temples of Venus and Roma once stood), the Colosseum, the Arch of Titus and to the right the ruins of the Palatine.

The enthusiastic antiquarian can find traces in this limited area, about 800 feet long and an average of 300 feet wide, of the remains of over sixty temples, public buildings, tombs, arches, columns and conspicuous statues. We have room for the mention of only a few. (Forum open 9–9; two lire.)

The TEMPLE OF CONCORD was begun in 366 B. C. to celebrate the harmony established between the Plebeians and the Patricians. The BASILICA JULIA was built on previous sites by Julius Cæsar, and named after the Julien family, and was completed by Augustus. It was a large and impressive structure, paved with marble, and richly ornamented. The TEMPLE OF SATURN, of which eight Ionic columns are still standing, was dedicated to Saturn, and contained the public treasury. On its steps Roman generals were required to take oath that they would make a correct statement of spoils and prisoners.

The massive stone remains of the ROSTRA, or orator's platform, were the scene of the great orations of Cicero, and after his assassination, his head and hands were placed here; "nor was there a less concourse to see him there than had formerly been to hear him." Here also Mark Anthony made his famous speech. The TRIUMPHAL ARCH OF SEPTIMUS SEVERUS, seventy-five feet high and eighty-two feet broad, was erected 205 A. D. in honour of the Emperor by his two sons Caracalla and Geta. It was surmounted by a bronze chariot with six horses, Severus being crowned by Victory, standing in the chariot. After Caracalla had murdered his brother Geta, he erased the latter's name from the inscription.

The ATRIUM VESTÆ, or Palace of the Vestal Virgins, was an extensive building 222 feet long and seventy-six feet wide, the whole surrounded by forty-four columns of various marbles. Near by are the remains of the celebrated TEMPLE OF VESTA, where the sacred fire was constantly watched by two of the Virgins. These were bound by a vow which was to last thirty years, and the penalty for the violation of certain Sisterhood rules was being buried alive.

The **Basilica of Constantine** still has three huge arches standing of an imposing edifice, the great span of its arches serving as models to modern architects, being copied in St. Peter's and other Roman churches. The original hall was 333 feet long, and eighty-four feet wide, and its former splendour can still be judged from the imposing ruins.

The **Arch of Titus** is situated on the Velia hill which separates the Forum from the Colosseum, and was erected in honour of the conqueror of Jerusalem after his death and deification. It is one of the most important and remarkable of all ancient remains, and especially interesting to Bible students. On the inner side is seen Titus crowned by Victory standing in a triumphal chariot, and in the procession are captive Jews bearing a table with the Temple showbread, and the seven-branched candlestick, emblematic, according to the statement of Josephus, of the seven days in the week.

**The Colosseum.**—This "noble wreck in ruinous perfection," is the largest amphitheatre ever constructed, its circumference being 1,900 feet, or more than a third of a mile. It had seats for about 50,000 spectators, the foremost row being reserved for the emperor, the senators and the Vestal Virgins. It probably received its name from the colossal STATUE OF NERO, 118 feet high, which stood near by. The arena is 273 x 120 feet. Beneath it and in the cellars around it were the dens of lions, tigers, bears and fierce bulls, which formed so important a factor in the contests. During the 100 days' festivities that marked the opening of the Colosseum by Titus in 80 A. D., it is said that 5,000 wild animals were killed.

While tradition has it that the architect was Gaudentius, afterwards a Christian martyr, it is more probable that the architect was Aterius, whose monument may be seen in the Lateran. It was, however, a favourite place for the martyrdom of Christians under the persecuting emperors, St. Ignatius and hundreds of martyrs having perished here. Only about a third of the original building now stands, it having been a prolific quarry for the building of structures in Rome during recent centuries. The Colosseum by moonlight, as indicated in Byron's "Childe Harold," is a most impressive sight.

The **Triumphal Arch of Constantine** is the best preserved ancient structure in Rome. It was erected by Constantine after his victory over Maxentius in 312, at which time he publicly announced his acceptance of Christianity. Constantine evidently used the main structure of the existing Arch of Isis, and built thereon a superstructure ornamented with reliefs taken from the Arches of Trajan and Marcus Aurelius. One of the reliefs on the side arches represents Constantine addressing the people from the Rostra, a number of the buildings of the Forum as they existed in that day being visible in the background.

The **Mamertine Prison** which is the under part of the Church of S. Giuseppe dei Falegnami facing the Forum, is one of the most ancient of the Roman remains. Here, according to tradition, both St. Paul and St. Peter were imprisoned, but the only evidence is the fact that this prison, known in that period as the Tullian prison, was used for the confinement of state prisoners who were sentenced to death. Here Jugurtha, king of Numidia, was starved to death, and Vercingetorix, the king of the Gauls, as well as the Cataline conspirators condemned by order of Cicero and many other prisoners of note, perished. Here is a spring declared by a legend to have been miraculously produced by St. Peter, that he might have water to baptize his jailors.

The **Forum of Trajan** has been only partly excavated, and the foundations of a large Basilica have been disclosed. This

was popularly called the Hall of Liberty, from the fact that slaves were freed here. On the north of the basilica is the famous Trajan's Column, a magnificent marble pillar composed of thirty-four blocks, which, together with the pedestal reaches a height of 127 feet. It originally was surmounted with the statue of Trajan, but it was supplanted in 1587 by a statue of St. Peter, eleven feet high. A spiral band of magnificent bas-reliefs, three to four feet wide and 660 feet long, encircles the column from the bottom to the top, descriptive of Trajan's war with the Dacians. Over twenty-five hundred human figures, besides horses, chariots, etc., are represented, their height being gradually increased towards the top of the monument, so that from the ground all the figures seem uniform in size.

## THE PALATINE HILL

Here Romulus laid the foundations of the early city of Rome. During the period of the Kings and the Republic, it was a favourite residence region, Cicero, Hortensius and other celebrated men having their houses here. Augustus, who was born on the Palatine, erected a mammoth and gorgeous palace here, and hence the Palatine became the scene of royalty during the Empire, and the foundations and remains of some of the most magnificent buildings ever erected lie buried in the gardens.

Here (open 9 to 6; fee, two lire—Sunday free) is the PALACE OF TIBERIUS, the HOUSE OF LIVIA, the mother of Tiberius, with its fine mural paintings; the HOUSE OF AUGUSTUS, which was the Imperial Palace, the state apartments in a ruined condition being visible, stripped of their marbles and decorations. The remains of many other buildings are seen, such as the TEMPLE OF VICTORY, the TEMPLE OF JUPITER VICTOR, the PALACE OF DOMITIAN with its lavish decorations, the STADIUM, the PALACE OF SEVERUS, and others. Most of these have not been fully excavated.

The **Baths of Caracalla** (open from nine to six; fee, two lire) were built upon a stupendous scale, the entire length

including the magnificent pleasure grounds surrounding the Baths, being 5,520 feet, or more than a mile, and the width 4,428 feet. They included not only the various baths, but a series of connected buildings, such as art galleries, a great court for athletic sports, halls for teaching youth, etc. There were accommodations for 1,600 bathers. Here some of the finest specimens of Roman art were found, such as the Farnese Hercules, the Flora and the Farnese Bull. These Baths are best reached en route to the Appian Way.

## THE SQUARE OF THE LATERAN

This is a magnificent Square, surrounded by some imposing buildings, which were the centre of religious Rome for a thousand years before the building of St. Peter's and the present Vatican. In the centre is the largest OBELISK in the world, 105 feet high, originally erected at Thebes by Thotmes IV in 1650 B. C. Together with its present pedestal it reaches a height of 154 feet.

The **Church of St. John in Lateran** dates from the time of Constantine, but it has been destroyed and rebuilt a number of times. It has some fine mosaics and marbles, but as a whole is much inferior to St. Peter's or St. Maria Maggiore. The beautiful bronze door came from the Senate House in the Forum. There are a number of fine chapels, chief of which is the Corsini Chapel, the first chapel on the left which contains a porphyry vessel and four porphyry columns from the Pantheon. Some important works are the *Portrait of Boniface VIII* by Giotto, the fine fresco of *The Ascension* by Arpino, and especially in the crypt, a beautiful *Pieta* in marble, usually attributed to Bernini, which certainly approximates in beauty to the "Pieta" of Michael Angelo in St. Peter's.

The **Lateran Museum** (open after 10 A. M., fee two lire, rooms cold, a wrap is needed), is in the former Palace of the Lateran, and contains a number of fine sarcophagi and bas-reliefs.

ROOM I. contains a *Mosaic with Pugilists* and a grand relief

of *Trajan followed by Senators*, from the Forum of Trajan. Room II contains fragments from Trajan's Forum, representing arabesques, children, griffins, etc. Room III has a *Statue of Æsculapius* found at Tivoli, and a *Statue of Antinous* (256), represented as a god of flowers. Room IV has a Greek relief of *Medea and the daughters of Peleus* (278). In Room VII is the *Dancing Satyr* (462), and the *Statue of Sophocles* (476), the finest object in the Museum and one of the most beautiful of all portrait-statues. Room X. has some interesting reliefs showing Roman funeral solemnities, the procession being represented as passing the ancient Colosseum and Arch of Titus.

The Christian Museum contains some Christian Sarcophagi of the fourth and fifth centuries, with statues of the Good Shepherd, representations of miracles, Christ among the Apostles and scenes of our Lord's Passion.

The adjoining picture gallery has several good pictures of Filippo Lippi, Andrea del Sarto, etc.

The **Scala Sancta** will be found in a building opposite the northeast corner of the Lateran. This famous staircase, according to tradition is the one which was in the house of Pilate, upon which Christ trod at the beginning of His way along the Via Dolorosa. Its wooden casings have been repeatedly worn out by the knees of ascending pilgrims. It is currently believed that certain stains which may be seen under the casing are from the blood of the Saviour. This is the staircase that Luther was ascending on his knees, when suddenly, with the battle-cry, "the just shall live by faith," he rose and walked away. At the head of the staircase is the Sancta Sanctorum, held so sacred that none but the Pope can officiate at its altar. It cannot be entered by visitors, but they are permitted to gaze through a grating.

**Castle of St. Angelo,** or *Hadrian's Tomb.*—(Open from ten to four; fee, two lire.) Crossing to the west bank of the Tiber on the way to St. Peter's, attention is attracted to the imposing Tomb of Hadrian, now called the Castle of St. Angelo. It was erected by Hadrian 130 A. D. The emperors

from Hadrian to Caracalla, together with their families, were all interred here. The porphyry sarcophagus, which contained the remains of Hadrian, was removed by Pope Innocent II, in order that he might use it for his own tomb. This was destroyed by fire in 1360, but the cover, which escaped, is now used as the font in the first Chapel on the left in St. Peter's.

Originally this was the most beautiful mausoleum ever erected. The entire building was covered with Parian marble, and on the top, according to an ancient writer, were "statues of men and horses of admirable workmanship, in Parian marble." When the Goths besieged Rome, the Tomb was changed into a fortress, and the precious works of art upon its summit were hurled down upon the invaders. Its further destruction occurred in 1378, when all the magnificent marble casings were torn away by a mob, and afterwards used as street paving. In order to increase its efficiency as a fortress, the bronze from the roof of the Pantheon was melted into cannon, and these were mounted on the citadel. Here at one time the archives of the Vatican were kept, as well as a great iron chest containing the treasury. It is asserted that Beatrice Cenci, Cagliostro, and other celebrated prisoners were confined here. The figure of the *Archangel Michael sheathing his Sword* commemorates the supposed vision of Gregory the Great, as a sign of the cessation of the plague which was then raging.

**The Piazza of St. Peter.**—This great Square, or rather ellipse, surrounded by immense colonnades designed and built by Bernini, gives St. Peter's a most majestic setting. The Piazza is 1,098 feet long and 780 feet wide, and its magnificent colonnades are composed of 284 columns, enclosing long vistas sixty-one feet wide and sixty-four feet high. On the balustrades are placed 162 statues. The OBELISK in the centre was brought from Heliopolis by Caligula, following the craze for obelisks that has enriched Rome with fourteen great monoliths, a larger number than exists in the whole of the Egypt of to-day. On either side of the obelisk is a fine fountain, forty-five feet high.

## CHURCH OF ST. PETER

The original structure is said to have been built by Constantine upon the site of the Circus of Nero, the burial-place of St. Peter. Already during the middle ages the Church had distinguished consideration, Charlemagne, on December 25, 800, being crowned here by Pope Leo III. A number of emperors after his time had their coronation here. The present structure was begun by Pope Nicholas V, and some of the work fifty years later was done under the supervision of the architect Bramante. But Pope Paul III, "being inspired by God," sent for Michael Angelo, then already seventy-two years old, and the present edifice is largely due to his majestic conceptions, although such masters as Raphael, della Porta and Bernini all contributed to its final form. The structure was 176 years in building, and the expense was so enormous that Popes Julius II and Leo X established the sale of indulgences, which in turn gave rise to the Reformation. The cost of the main building was about $60,000,000 but the building could not be reproduced in our day for many times that sum.

The front, or **Facade**, is 357 feet long and 144 feet high, and on its balustrade are the Statues of *Christ and the twelve apostles*, each nineteen feet high. At the foot of the Vestibule are statues of *St. Paul* and *St. Peter*, with the characteristic likeness of each that dates back to the catacombs. Inside the **Vestibule** is the celebrated mosaic by Giotto of *Peter walking on the Sea*. The magnificent bronze doors in the central entrance belong to the former Basilica. The door to the extreme right is the PORTA SANTA, opened only once in twenty-five years, the last Jubilee year being 1900.

The **Interior** is impressive to the last degree, combining vastness with a marvellous degree of symmetry and proportion. The complete length is 613½ feet, its width 446½ feet, and the interior height of the dome 440 feet. Owing to the fact that the statues and ornaments of St. Peter's are proportionate to these vast distances, one does not have the conception of the colossal dimensions, except by the living human figures on its

pavement. It is asserted that on EASTER SUNDAY not less than 80,000 people find standing room within its walls. The Easter service witnessed by the writer in 1902 was certainly a most imposing occasion, with impressive music, led by a remarkable soloist, one of the last of the specially consecrated eunuchs or "Pope's angels," who retain their high feminine voices. There is now a legal prohibition against the consecration of eunuchs as singers. The exhibition of the sacred relics, such as the portion of the true cross and the napkin (still bearing the impression of the Saviour's face), was at too great a height to make the objects distinguishable.

Passing up the central **Nave**, we come to a round slab of porphyry on which the emperors were formerly crowned. To the right is the STATUE OF ST. PETER in bronze, of rude workmanship, but exercising a wonderful power over the imagination of the people, the right foot being worn smooth by the kisses of devotees. The great DOME, 613 feet in circumference rests on four huge piers, each pier being 234 feet in circumference, in the niches of which are statues sixteen feet high of the Saints *Longinus*, *Helena*, *Veronica*, and *Andrew*. Above are four immense mosaics of the Evangelists. The frieze of the Dome contains the words in mosaic letters six feet high in Latin, "Thou art Peter, and upon this rock I will build My Church, and I will give unto thee the keys of the kingdom of heaven."

Beneath the dome is the magnificent bronze CANOPY (Baldacchino) ninety-five feet high, designed by Bernini. The bronze was obtained by stripping the dome of the Pantheon. Four immense figures support a Chair at an elevation of seventy feet. Beneath is the ALTAR OF ST. PETER, where the Pope alone is privileged to read mass on great Festival occasions. Beneath the Altar is the reputed TOMB OF ST. PETER, descending to which one passes the kneeling *Statue of Pius VI* by Canova. Gilded bronze doors close the niche containing the sarcophagus of the apostle.

The Nave continues beyond the dome until we reach the great TRIBUNE designed by Bernini, a bronze throne, in which

is enclosed the reputed wooden chair used by St. Peter. The Chair was last exhibited in 1867, and photographs can be obtained in Roman shops. The chair has a portrait of Charlemagne upon it, is Byzantine in style and plainly dates from about the eleventh century.

It will be of interest to make the round of the side aisles opening into the various Chapels. Beginning at the extreme right of the entrance, the first Chapel contains Michael Angelo's *Pieta*, representing the Virgin and the Dead Christ. It was the work of the artist when only twenty-four years of age. When critics objected that the Madonna looked too young, his answer was, "Purity enjoys eternal youth." On the left is the *Capella della Colonna Santa*, so named as having the reputed column brought from Jerusalem against which Christ leaned in the Temple, when disputing with the Doctors. Passing further up the aisle, to the right is the *Tomb of Leo XII*, and on the left the *Tomb of Christina*, daughter of Gustavus Adolphus of Sweden, who abjured Protestantism. The Chapel of the Sacrament has a Mosaic Copy of Caravaggio's *Entombment*, and farther on, to the right is the *Monument of Gregory XIII*, supported by Religion and Power. On the left of the next Chapel is a mosaic copy of Domenichino's *Last Communion of St. Jerome*. A little further is a mosaic of *St. Basil celebrating Mass before the Emperor Valens*.

In the TRANSEPT are the fine mosaics of the *Martyrdom of SS. Processus and Martinianus*, the *Martyrdom of St. Erasmus*, and *Our Lord Walking on the Sea*. Opposite is the celebrated *Monument of Clement XIII*, perhaps the greatest work of Canova, on which he spent eight years. Beyond this are the Mosaics of Guido's *St. Michael* and Guercino's *S. Petronilla*, each of which cost 150,000 francs.

On the right of the TRIBUNE (St. Peter's Chair) is the *Tomb of Urban VIII*, by Bernini, with a gilt skeleton inscribing the name of Urban on the list of the dead. On the left is the *Tomb of Paul III*. Proceeding towards the left transept we see the mosaic of *St. Peter Healing the Lame Man* from Man-

cini. On the right is the rich *Tomb of Alexander VIII* and just beyond the *Altar of Leo the Great.* A little further on is the *Monument of Alexander VII* by Bernini, with the gruesome figure of death. Near by is Vanni's Oil Painting on slate, the *Fall of Simon Magus*, and in the Transept several mosaic pictures :—the *Incredulity of Thomas* from Camuccini, *Ananias and Sapphira* from Roncalli, and *the Transfiguration* from Raphael. Opposite is the last Tomb erected in St. Peter's, being that of *Pius VIII* by Tenerani.

In the CLEMENTINE CHAPEL just beyond reposes Gregory the Great, and near by is the *Monument of Pius VII* by Thorvaldsen. To the right is the *Monument of Leo X* with a relief of *Henry IV of France abjuring Protestantism*, and to the left that of *Innocent XI* with a relief of the *Delivery of Vienna by King John Sobieski.* Passing by the large Choir Chapel, where elaborate services are held each Sunday (people dressed in black only being admitted), we come to the new *Tomb of Pius X*, where originally the remains of Pope Leo XIII were temporarily placed in July, 1903. To the left is the artistic *Monument of Innocent VIII* and a little further to the left is the *Tomb of James III and his Sons* by Canova, erected at the expense of George IV. The last chapel contains the prophyry cover of the *Sarcophagus of Hadrian*, now used as a font, to which previous reference was made.

The **Crypt of St. Peter** is interesting to the historian, as it contains the tombs of a number of Popes and Cardinals. The most notable of these is the tomb of Adrian IV (Nicholas Breakspeare), the only Englishman among the Popes, who began life as a beggar boy.

The **Ascent to the Dome** (open from eight to eleven) is through a door in the left Aisle, and is by an easy spiral inclined plane. In the ascent there are fine views of the interior of the dome as well as of the Church below. On reaching the roof, the dome still towers 300 feet higher. The View of Rome from the Lantern is one of the most remarkable that the world affords. By a perpendicular ladder one can climb into the in-

terior of the huge copper ball, capable of containing half a dozen persons.

## THE VATICAN

The Vatican is the largest Palace in the world, being 1,151 feet long and 767 feet wide, and contains twenty courts and thousands of rooms. Owing to the fact that there is no unity of design, its exterior is far from impressive. The Vatican is open to visitors every day from ten to three, the admission being two lire. The Pope's Swiss guards, who are in charge of the entrance, wear striking uniforms designed by Michael Angelo.

Passing through the Museum on the Upper Floor and the Tapestry Galleries we enter the Sistine Chapel.

**The Sistine Chapel** was built by Sixtus IV in 1473. It is celebrated for its frescoes by Michael Angelo. The lower part of the walls give scenes from the life of Christ on the right, and of Moses on the left. On the right (1) is the *Baptism of Christ*, by Perugino and Pinturicchio; (2) *Christ's Temptation*, by Botticelli; (3) *Call of Peter and Andrew*, by Ghirlandajo; (4) *Sermon on the Mount* and *Cure of the Leper*, by Roselli; (5) *Christ giving the keys to Peter*, by Perugino; and (6) Roselli's *Last Supper*. On the left are (1) *Moses and his wife Zipporah*, by Perugino; (2) *Moses killing the Egyptian*, by Botticelli; (3) *Pharaoh's Destruction*, by Cosimo; (4) *Moses receiving the Law*, by Roselli; (5) *Destruction of sons of Korah*, by Botticelli and (6) *Moses as Lawgiver*, and *Aaron mourning over the body of Moses*.

The famous FRESCOES on the ceiling occupied Michael Angelo more than four years, and, in spite of the technical difficulties involved in a vaulted ceiling, the result is one of the most magnificent contributions to modern art. It is divided into nine sections :—(1) *God separating light from darkness*; (2) *God creating the heavenly bodies*, and also the plants of the earth; (3) *God creating marine life*; (4) *God creating Adam*; (5) *God creating Eve*; (6) *The Temptation in*

*Eden;* (7) *Noah's thank-offering;* (8) The *Flood;* and (9) *Noah's Drunkenness.*

Around the lower part of the vaulting are the figures of Prophets and Sibyls :—(1) *Jeremiah;* (2) *Persian Sibyl;* (3) *Ezekiel;* (4) *Erythræan Sibyl;* (5) *Joel;* (6) *Zachariah;* (7) *Delphic Sibyl;* (8) *Isaiah;* (9) *Cumæan Sibyl;* (10) *Daniel;* (11) Libyan *Sibyl;* (12) (above last Judgment) *Jonah,* a most remarkable figure.

Thirty years later Michael Angelo painted on the front wall the LAST JUDGMENT, a massive work sixty-four feet wide and thirty-two feet high. It is now much faded and begrimed, and to the average observer the effect, although powerful, is somewhat grotesque.

The Sistine Chapel is used for the Passion Week Miserere, the signing of Popes' "Bulls," and the conclave electing the Popes.

**Raphael's Stanze,** containing this Master's frescoes, has also great attraction for the lover of art. This consists of four rooms.

In the STANZA DELL' INCENDIO, the designs are by Raphael, but the painting was largely done by his associates and pupils. The ceiling has four frescoes by Perugino. The room is named after the principal work, the *Conflagration of the Borgo,* in which the miracle of the extinguishing of a fierce fire in the Vatican quarter by the sign of the cross made by Pope Leo IV is represented. The other works are the *Oath of Leo III* (1); the *Victory of Leo II over the Saracens at Ostia* (2), and the *Coronation of Charlemagne* (4).

The STANZA DELLA SIGNATURA, so called from the judicial assembly presided over by the Pope which was here held, has a large number of fine works by Raphael himself. On the ceiling are represented, (1) *Theology;* (2) *Poetry;* (3) *Philosophy,* and (4) *Justice.* In the Mural Paintings are, (1) *The Disputa,* or Glorifying the Sacrament; representing the Trinity, the heroes of the Bible as well as the Church Fathers; (2) *Parnassus,* showing Apollo, the nine Muses, and the ancient poets; (3) *School of Athens,* showing Plato, Aristotle, Socrates, Di-

ogenes and other philosophers; and (4) the *Glorifying of Law*.

The STANZA D'ELIDORO has a number of Old Testament scenes on the ceiling by Raphael, unfortunately badly damaged. Just beneath the ceiling fresco of *Moses and the Burning Bush* is, (1) *Miraculous Expulsion of Heliodorus from the Temple* (2 Maccabees III). Below the *Sacrifice of Isaac* is (2) the *Mass of Bolsena*, in which an unbelieving priest is convinced of the truth of the doctrine of transubstantiation. Under *God appearing to Noah* is (3) *Attila repulsed from Rome by Leo I.*, and below *Jacob's Vision* is (4) The *Liberation of St. Peter*.

In the SALA DI CONSTANTINO are (1) *the Battle of Constantine*, by Romano; (2) *Baptism of Constantine*, by Penni; (3) *Rome presented by Constantine to Sylvester I.*, and (4) *Constantine's Address to his Soldiers*. The ceiling represents the *Triumph of Christianity over Paganism*.

**Raphael's Logge** is made up of thirteen sections, or arcades, each containing four Biblical scenes designed by Raphael and finished by his pupils. The ceiling paintings are by Romano, Penni, Caravaggio and others. This is often called RAPHAEL'S BIBLE, and the effect is that of exquisite beauty, although unfortunately the work has been damaged by exposure to the weather. The most famous stucco paintings are those in the first arcade, where Raphael is represented as drawing, his pupils working upon his designs, and Fame celebrating the work.

The **Vatican Picture Gallery** (entrance fee two lire) is not large, but of high merit, and there are several masterpieces of the first rank. The pictures are not numbered, but happily the names of the artists and names of subjects are upon the pictures. Those worthy of special study in ROOM I are Raphael's *Faith, Hope and Charity;* Raphael's *Madonna, Annunciation, Adoration of the Magi* and *Presentation in the Temple*, Murillo's *Marriage of St. Catherine* and Perugino's *Three Saints*.

Conspicuous in ROOM II are Raphael's *Transfiguration*,

his *Madonna of Foligno;* and the *Communion of St. Jerome,* by Domenichino. Room III (closed Mondays) contains Titian's *Madonna;* the *Coronation of the Virgin,* by Pinturicchio; *the Resurrection,* by Perugino; *the Coronation of the Virgin,* by Raphael; *the Nativity,* by Spagna; *the Entombment,* by Caravaggio, and Titian's *Doge Andrea Gritti.*

The Tapestries of Raphael in the Galleria degli Arazzi (open Wednesdays, ten to three), although somewhat faded, are extremely fine. They represent scenes from the New Testament.

**The Vatican Sculpture Galleries.**—After passing entirely around St. Peter's, entrance is at the northwest corner of Palace. The Vatican Collection of Antiquities (open ten to three, Saturdays ten to one, admission two lire), is without a rival.

In Sala I. of the Greek Cross (a Croce Greca), the conspicuous feature is the *Venus* copied from Praxiteles (574), and the porphyry *Sarcophagi of the daughter and mother of Constantine* (566 and 569). The Sala II of the Chariot (della Biga), contains the *Biga* (623), a two-horse marble chariot; the *Bearded Bacchus* (608); the *Attic Discobolus* (615); and the *Discobolus* of Myron (618).

The Candelabri Gallery (open Wednesday ten to three) is 300 feet long and is filled with small pieces of sculpture. The prominent ones are *Ganymede carried off by the Eagle* (118a); the *Patron Goddess of Antioch* (184); the *Greek Girl Racing* (222); and the *Statue of a fighting Persian* (269c).

The Sala Rotunda contains the *Barberini Juno* (546) and the celebrated *Bust of Zeus;* the *Bust of Hadrian* (543) found in his Tomb; the *Mastai Hercules* (544); the fine *Bust of Antinous* (545); the *Statue of Nerva* (548); and in the centre a wonderful porphyry basin set in a Mosaic Pavement.

The Sala della Muse contains the *Bust of Pericles* (525); *Thalia* (503); *Polyhymnia* (508) and a series of *Muses.*

The Gallery of Statues contains *Thanatos,* god of Death (250); the *Apollo Sauroctonus,* lying in wait of a lizard (264); the *Amazon* (265); the *statues of Posidippus and*

*Meander* in Pentelic marble (271 and 390); the *Sleeping Ariadne* (414); and the magnificent *Barberini Candelabra* (412, 413), the largest in the world.

The HALL OF THE BUSTS has the fine *Bust of the Youthful Augustus* (273); and the Tomb-relief of a *Roman Senator and his Wife* (388).

Passing into the COURT OF THE BELVIDERE (X), in the first corner Cabinet is the celebrated **Group of the Laocoon,** a work, according to Pliny, of three Rhodian sculptors. It was discovered 1506 near the Palace of Titus. In the second corner Cabinet is the no less famous **Apollo Belvidere** (92). The fourth Cabinet contains the famous **Mercury** (53).

Passing through the Vestibule of the Belvidere (XI) from a balcony we can see Bramante's Famous SPIRAL STAIRCASE.

In the MUSEO CHIARAMONTI in Section VIII is the celebrated headless *Daughter of Niobe* (176), and in Section XX a colossal figure of *Tiberius* (494).

The VATICAN LIBRARY contains 34,000 valuable manuscripts and a large collection of books, besides a Museum of Christian antiquities and some fine Antique Paintings.

The NATIONAL MUSEUM, near the Railway Station, has a complete collection of statues, bas reliefs, etc., found during the last forty years, including the *Birth of Venus*, the *Venus of Cyrene*, etc.

The **Villa Farnesina** (open Monday, Wednesday and Friday; fee, two lire) is a small but attractive Renaissance structure with famous frescoes by Peruzzi and Raphael. In the larger apartment on the ground-floor are decoratious designed by Raphael, executed by Romano and Penni. Here are the twelve illustrations of the **Myth of Psyche,** one of the greatest of Raphael's works. In the smaller apartment is Raphael's *Galatea carried on a shell and surrounded with Nymphs and Cupids.*

In the fine **Polazzo Corsini,** (open from ten to four; fee two lire) just opposite, is the Galleria Nazionale containing

several works of interest, including (Room III) Murillo's *Madonna* (191); Room IV, Battoni's *Nativity* (731) and Carlo Dolce's *Madonna and Child* (732); and in Room VII the *Last Judgment* (732) by Fra Angelico.

**The Villa Borghese.**—(Open 10 to 4. Summer 12 to 6, fee two lire.) Near the Porta del Popolo is the famous Villa Borghese, surrounded by a lovely Park, which is a favourite drive and promenade. The beautiful grounds, the sumptuous palace and the magnificent collection, together form one of the greatest attractions in Rome.

The CASINO or Gallery of Statues, has some excellent works by Canova and Bernini. In the centre of Room I. is Canova's *Pauline Borghese*, sister of Napoleon I., regarded by its author as his best work. In Room II is *David with his Sling* executed in Bernini's eighteenth year. In Room III is Bernini's *Daphne changed into a Laurel.* In Room VI is *Æneas carrying off Anchises*, executed by Bernini in his fifteenth year.

The BORGHESE PICTURE GALLERY is of the first class, and contains some priceless art gems.

In Room I. is Sodoma's *Holy Family* (459). In Room IV is Raphael's celebrated *Entombment* (369). In the rear Gallery is *St. Stephen* (65) by Francia, and Domenichino's *Diana and her Nymphs* (35). The crown of the Collection is the famous *Sacred and Profane Love* (147) by Titian.

**The Via Appia.**—A drive through the Appian Way makes a most attractive trip among the environs of Rome. Here is the Church of DOMINE QUO VADIS, named after a tradition that it was here that St. Peter fleeing from martyrdom accosted his Master with these words. Here are also the **Catacombs of St. Calixtus,** (open all day; fee two lire), the most remarkable of the early Christian burying-grounds. There are forty-three others in the city. Their extent is enormous, for if they were stretched out in a continuous gallery, it would be 600 miles long,—the whole extent of Italy. These galleries are from two to four feet wide, pierced on both sides with niches, each of which once contained one or more bodies. These were

the ancient Christian cemeteries at Rome and were in use up to the year 410 when the city was captured by Aleric. The various sections once belonged to private families, many of the names of the individual owners still remaining.

This custom of burial probably arose from Christ having lain in "a new tomb hewn out of a rock." Many symbols are found such as an anchor (Heb. 6 : 19), a dove (Ps. 55 : 6), a sheep (John 10 : 14), a vine (Ps. 80 : 8), and a palm branch (Rev. 7 : 9). The figure of Christ as the Good Shepherd is a favourite subject.

Returning by a detour, a stop can be made at the Church of **St. Paul Outside the Gates** (fuori le Mura), the handsomest of the modern churches of Rome. It was consecrated in 1854. The large dimensions and costly materials give the interior a most imposing effect. The alabaster columns at the entrance were presented by the Viceroy of Egypt, and the malachite pedestals by Emperor Nicholas I. of Russia. It has some fine mosaics from the fifth and thirteenth centuries, freely restored, and Mosaic portraits of all the Popes.

PICTURE GALLERIES, contents of which cannot here be given in detail, are as follows :

I. *Barberini*—Palazzo Barberini, 13 Via Quattro Fontane. Every day except Sunday. 1 lira.

II. *Palazzo Colonna*—17 Via della Pilotta. Tuesday, Thursday and Saturday from 10 to 3. 1 lira.

III. *Farnese*—Palazzo Farnese. Permits to be had at French Embassy.

IV. *National Gallery of Antique Art*—Palazzo Venezia. Daily 10–4. 2 lire. Sunday 10–1, free.

V. *Rospigliosi Casino*—43 Via del Quirinale. Wednesday and Saturday 9 to 3. Free.

VI. *St. Luke : Academy*—44 Via Bonella 9 A. M. till 1 P. M. 1 lira.

The eight FOUNTAINS that are conspicuous landmarks in Rome are : dell' Acqua Paola, delle Tartarughe, di Trevi, di

Piazza Navona, di Termini, del Quirinale, del Tritone and di S. Pietro.

Among MUSEUMS not already referred to there are :

*Antiquarium*—Archæological Magazine. Via S. Gregorio. Daily 9 A. M. to 5 P. M. 50 centesimi.

*Astronomical*—Via del Collegio Romano. Only on week days and with the permit of the Director.

*Plastics*—94 Via Marmorata al Testaccio, Wednesday and Friday from November 16 to March 15, from 2 P. M. to 5. From March 16 to November 15, from 3 P. M. till 5. Free on Sundays from 9 A. M. till noon.

*National of Villa Giulia*—Villa di Giulio III. outside Porta del Popolo. Hours and entrance same as Borghese.

*Prehistoric and Ethnographic*—Formerly Kircheriano. Same hours and entrance as National Museum of the Terme.

## PRACTICAL HINTS

HOTELS : Excelsior, Majestic, Palace, Quirinal, Bristol, Russie, Continental, etc. Rates 60 lire and up.

TAXI-CABS. Rates fixed. Special bargain should be made by the hour.

TRAMWAYS (electric). Fare 40 centimes (at present exchange 2 or 3 cents).

PURCHASES. All Art Goods, Mosaic Ornaments, Jewelry, Gloves, Large Carbon Photographs, Silk Shawls and Blankets.

## ENGLISH AND AMERICAN CHURCHES IN ROME

Holy Trinity (Church of England), Via Romagna ; All Saints (Church of England High Ritualistic) Via Babuino ; American Episcopal Church, Via Nazionale ; American Methodist Episcopal Church, Via Frenze ; Scotch Presbyterian Church, Via Venti Settembre ; Free Christian Church, 42 Via Panico. Hours of services usually 11 A. M. and 3 or 4 P. M.

# FRANCE

## PRELIMINARY FACTS AND FIGURES

France has been a Republic since September, 1870. Present President, Gaston Doumerque (elected for seven years). He receives £48,000 salary and an equal amount for expenses.

Prime Minister, Aristide Briand. He is elected by a majority of votes of the Senate and Chamber of Deputies. Executive power is administered by the President and 14 ministers. Senators, 314 members, elected for 9 years, one-third retiring each year. Deputies, 626, members elected for four years. Senators and Deputies get 27,000 francs annually.

Area, 212,659 square miles, including Alsace Lorraine, etc. Population, 1921, 39,209,578. Paris (1921), 2,906,472; Marseilles, 586,347; Lyons, 561,592; Havre, 163,374.

No religion is recognized by State. Separation of Church and State since December, 1905, although the Clergy of 25 years or more of service still receive a pension. The Roman Catholic Church has 17 archbishops; 68 bishops and 51,000 clergy. Monastic establishments have 30,136 men and 129,492 women. There are about a million Protestants in France.

Public primary schools (1922) have 119,316 teachers, and 4,452,000 pupils. Secondary, 115,000 boys and 49,897 girls. Seventeen Universities (the largest, Paris, 21,232 students), and a total of 49,931.

Revenue (1925), 33,150,844 francs; expenditures, 33,137,-180,000 francs; domestic debt, 289,372,741,000 francs; foreign debt, 74,876,400,000 francs; the total annual interest on debts being 14,929,000,000 francs.

Peace army, 356,596 including air force of 31,396. In colonies, an additional 202,300. Navy has 10 capital ships, 15 cruisers with about 25,500 men and a budget of (1923-4), 1,028,237,000 francs.

Exports (1925), 45,413,000,000 francs; imports (1925), 43,-980,000,000 francs. Exports consist of silk cotton, wine, clothing, rubber goods, fruits, automobiles, chemical products.

26,396 vessels of 43,994,000 tons entered the ports in 1923. Railroad, 25,776 miles, of which the state own 5,610.

The standard of money is the franc, divided into 100 cen-

times. Gold coins, 20 and 10 francs. Silver, 5, 2, 1 and 1½ franc. Nickel, 5, 10, and 25 centimes. Bronze coins, 5 and 10 centimes. The value of the franc is 20.5 cents normally, and now (January 19, 1927) is 3.96 cents.

MONACO.—Prince Albert died in August, 1922, and was succeeded by Prince Louis, born July 12, 1870.

Area, 8 square miles. Population (1913), 22,956. Revenue is mainly derived from the gambling tables at Monte Carlo. Concession costs £80,000 annually. In 1927 it will be £90,000 and in 1937 £100,000.

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# THE RIVIERA

THE ship comes to anchor in the superb Villefranche Bay, which can accommodate the largest vessels. Villefranche itself is an insignificant town, containing about 4,000 people. It is the drive from Villefranche to Monte Carlo which makes this part of the Riviera so remarkable. The drives usually include the Upper Corniche Road (fifteen miles) returning by the Lower Corniche Road (seven miles). These drives give the most varied and beautiful views of the Mediterranean. As the carriage winds among the mountains at a height of 1,200 feet, the marvellous vegetation and abundant wild flowers, the ancient castles and ruins and the modern villas and picturesque white villages, together with the splendid views of the Sea,—altogether serve to make a setting that has few equals. It is no wonder that the Corniche roads are described as "the most beautiful drives in Europe."

## NICE

Nice lies two miles beyond Villefranche, and is a city of 90,000 inhabitants. The river Paillon flowing through the town, crossed by three bridges, is hardly an ornament, being nearly dry in summer, and a muddy torrent after heavy rains. Nice has an attractive location with a surrounding amphitheatre of hills, which are charmingly diversified with villas, vineyards and gardens. In the middle of the valley in which Nice is situated rises a picturesque precipitous rock, with the ruins of an old castle on its summit.

Nice has some handsome squares notably the JARDIN PUBLIC, adorned with handsome palms, where daily concerts are held The PLACE MASSENA near the Casino is the centre of business

The PROMENADE DES ANGLAIS follows the western shore of the Mediterranean, and is lined with handsome villas. The Boulevards DU MIDI, MCMAHON and RISSO are also very attractive.

The OBSERVATORY is one of the finest in Europe. The CASINO is a handsome place with reading and concert rooms and an attractive winter garden. The MUNICIPAL MUSEUM contains some collections of interest. The CASTLE HILL has the ruins of a famous castle, destroyed two centuries ago by the Duke of Berwick, who was one of the foremost generals in the army of Louis XIV. Nice also has monuments to MARSHAL MASSENA, and to GARIBALDI, both of whom were born here.

Among the Churches are the Gothic Church of Notre Dame, a Church of England edifice, a Scotch Church, and an American (Episcopal).

Other places of interest are the MUNICIPAL OPERA HOUSE, the FLOWER MARKET (mornings), the MUSEE DES BEAUX-ARTS, and the PALAIS DE GLACE.

Nice is the pleasure resort *par excellence*, not only of the Riviera, but of the Mediterranean. The CIMIES HILL and MONT CHAUVE, which shelter Nice from the north, afford beautiful sites for hotels and villas, and are a favourite resort for invalids and pleasure-seekers. Nice has also a marked society aspect, the residents sparing no pains in entertaining distinguished visitors. During the spring months there is a large colony of British and American residents. Clubs, theatre parties, receptions, and horse-racing are all carried on under distinguished auspices.

## MONTE CARLO

This lies twelve miles beyond Nice, and exceeds all other points on the Riviera in beautiful scenery. Indeed, there are many persons who are attracted there who habitually avoid the Casino, and seek only the unusual opportunities afforded for health and scenery.

The Casino is a showy structure, decorated with statues and paintings, and with its grounds well supplied with a remarkable

selection of trees and shrubs, all the varieties of the palm family being represented. In addition to the beauty of the place and its surroundings, and the fine music which is a striking feature, the brilliant throngs which are wont to gather here from all parts of the world add to the fascination of the place.

There is much talk of suppressing the gambling tables, and there is a growing sentiment against their continuance. The present company leases the Casino from the Prince of Monaco, who rules over the smallest monarchy in the world at Monaco —a mile from Monte Carlo. It has been asserted that pressure is being brought upon the Prince by the governments of France and Italy, to compel him to close the establishment. The resort would not suffer if this notorious feature were abolished.

Everything is free to visitors, including the Reading Room (well supplied with European and American papers), and the Concert Hall, in which one of the finest orchestras in Europe, consisting of eighty pieces, gives daily performances.

The NOUVEAUX THERMUS (Baths) were established in 1907 and have every modern scientific equipment. The VERLIOZ MONUMENT (the first presentation of the Damnation of Faust was given in Monaco), THE PIGEON SHOOTING GROUND (December to March; first prize 20,000 francs), THE PALACE OF FINE ARTS (where exhibitions of paintings and sculptures are given from January to April and where international sword tournaments are held), and THE THEATRE (which is a masterpiece of construction and ornamentation), have all more than superficial attractions.

## MONACO

As ships often come into the harbour of Monaco, which is enclosed by two breakwaters, and land in the town of Monaco, which is the approach to Monte Carlo, it is well to have a glimpse of the town of Monaco itself.

THE PLACE DU PALAIS occupies the whole width of the tableland and on the crest of the ramparts a fine view can be had of all the adjacent region. The PALACE extends along the east

side of the square. It was first constructed in 1215, but since that time has been greatly improved. If the Prince is absent (the present Prince is Prince Louis, who succeeded his father in August, 1922), the Palace may be visited from 2 to 5 P. M. The CATHEDRAL was built in 1874 and has attractive interior decorations. The OCEANOGRAPHIC MUSEUM has an Aquarium and an exhibition of the apparatus used in capturing deep sea life.

THE CONDAMINE is the second town in the approach to Monte Carlo, and is of rather recent development.

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# *PAGES FOR PERSONAL JOTTINGS*

THE traveller will find these blank pages very convenient for adding personal experiences and incidents, notes of shipboard lectures, memoranda concerning prominent persons, desirable shops, hotels, etc., as well as additional information of a general character. Such notes will add greatly to the permanent value of the book to its owner. Having a guide-book and note-book under one cover will also serve as a great convenience to travellers.

Those who may not plan such a trip to the Mediterranean, but who are interested in the study of the countries herein described, will find these blank pages desirable for additional notes suggested by general reading.

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